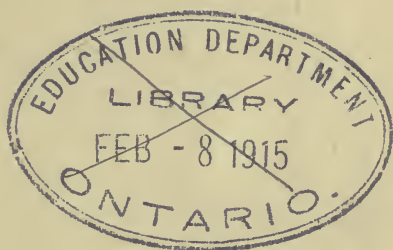


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ETHICAL ADDRESSES

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CONTENTS

	PAGE
ADLER, FELIX. The Point of View of the Ethical Culture Societies	1
ADLER, FELIX. The Ethical Culture Movement	83
BURNS, C. DELISLE. The Misuse of the Bible	173
CHUBB, PERCIVAL. The Re-Interpretation of Thanksgiving ..	57
CHUBB, PERCIVAL. A Plea for Direct Moral Education	127
GOULD, F. J. Impressions of America	118
LEUBA, JAMES H. Symbolism and Ceremonial Expression in the Sunday Morning Meetings of the Ethical Society..	4
LIGHTY, W. H. A Correspondence Bureau for the American Ethical Union	11
MARTIN, ALFRED W. The Distinctive Functions of a Non-Sectarian (or Ethical Sunday School)	29
MUZZEY, DAVID SAVILLE. The Prophetic Character of the Ethical Faith	195
NEUMANN, HENRY. The Spirit of Persecution and Prejudice	149
SALTER, WILLIAM M. Man's Need of Religion	103
SPILLER, GUSTAV. International Notes—The Ethical Press.	124
SPILLER, GUSTAV. Moral Instruction and the Training of the Will	138
SPILLER, GUSTAV. International Notes—Tokyo, Paris, Brussels and Austrian Ethical Societies	166
SPILLER, GUSTAV. The Austrian Ethical Society and Moral Instruction	246
ADDRESSES OF ETHICAL SOCIETIES	194
BASIS OF UNION OF THE NEW YORK SOCIETY FOR ETHICAL CULTURE	99
ETHICAL CORRESPONDENCE BUREAU	188
ETHICAL UNION CONVENTION	78
GENERAL AIM OF THE AMERICAN ETHICAL UNION AND INTERNATIONAL ETHICAL UNION	100
NAMING CEREMONY	146
PRINCIPLES OF THE ENGLISH ETHICAL UNION	100
PRINCIPLES OF THE GERMAN ETHICAL SOCIETY	143
THE GLENMORE CONFERENCE	24
SCHEME OF ETHICAL AND RELIGIOUS INSTRUCTION (Used in the Children's Sunday Assembly of the St. Louis Ethical Society).	215



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THE POINT OF VIEW OF THE ETHICAL CULTURE SOCIETIES

BY FELIX ADLER.

ON the point of view to be taken in our Sunday addresses, Dr. Adler opened the discussion at the Glenmore Conference, Sept. 7-10, 1911, with an informal statement of which the following is an abstract:

To see what our attitude toward any particular ethical question should be, let us first get clearly in mind the object for which the Ethical Society exists. Our aim is not a series of special reforms for moral betterment. The purpose of any such society is to enable its members to realize the idea and the meaning of moral perfection. By "moral perfection" I mean not simply "betterment," but supreme ethical *perfection*, and perfection not simply in a few specific activities, but as a whole. The realizing I have in mind is not something abstract, as if perfection were an image to contemplate from without, or a beautiful picture to admire from a distance, but realizing the ideal means to be active as members of a group devoted to living out the best. To this end we need societies, for the moral life is a life of organic relation to other lives.

Here our view is in marked difference from that of Christian ethics. The latter sees in every man the Christ, and thinks of the Kingdom of Heaven as composed of integral units each resembling the other and all resembling the prototype. The view which I propose, sees something unique and differentiated in each personality and values life in an earthly commonwealth as the opportunity to develop this intimate uniqueness. And the

magical touch, which converts our social life into a religious life, is the taking of a group, a society of differing individuals to heart and saying of it, "This is *my* group. For all the differences of sex, age, capacity or other circumstances, I stand pledged to develop what is best in myself by conduct which develops the unique best in these others. I must look upon my society, meagre and imperfect body as it is, *sub specie aeternitatis*, that is, as a group symbolizing the perfect fellowship, the Kingdom of God. Membership in it is a means by which I may realize for myself and others the idea of moral perfection. The realization will come in proportion as I surrender myself to the guidance of this idea. Its coercive authority over me is experienced in the will to realize it.

This gives us the point of view from which I believe social problems should be discussed upon our platform. Current tendencies are all too little coherent. Writers and speakers emphasize special lines of betterment—health, intelligence, better housing for the poor. Our aim must be to keep before our minds the idea of the *whole*—of the perfect society. In the discussion of a special problem, for example, that of the negro and his white neighbor, we may not lose sight of the fundamental question: how to find a way by which white and black (not "equals" but differentiated) may each realize his best by developing what is best in the other? Housing, education, regulation of employment should all be treated from the point of view of their influence upon the best life of an organic society.

This will save us, for instance, from the narrow outlook which sees no better reason for the adequate housing of workmen than the fact that the worker has as good a right to a decent home as the rich man. The ethical point of view regards the decent home as a mere means

by which the workingman may realize the ends of his being, the proper upbringing of his children, etc.

In general, then, we are to propose to ourselves the idea of a perfect society. Composed of human beings each with his potentialities for distinctive excellence, wherein each develops his own best by right relations to the best in others. This is the point of view—the religious view, which our platform should present. Membership in an Ethical Society is a means by which the one who joins may be helped to advance toward the realization of this idea. Even if we fail to find the best solution for problems, the will to find it will acquaint us with the coercive authority of the idea.

SYMBOLISM AND CEREMONIAL EX- PRESSION IN THE SUNDAY-MORN- ING MEETINGS OF THE ETHICAL SOCIETY*

BY PROF. JAMES H. LEUBA, BRYN MAWR COLLEGE.

Foreword.—I am concerned neither with the clarification nor with the definition of the purpose of our society, but merely with certain ways and means by which that purpose may be furthered.

This paper is not an attempt at a systematic treatment of the subject, and it is not an address on the psychology of symbolism and ritualism. I shall limit myself, somewhat narrowly, to what I have been asked to do,—to *open* a discussion of the topic just announced.

I. SYMBOLISM.

I begin with the less difficult part of the subject, where differences of opinion among us are less likely to be considerable,—with what I shall call the problem of symbolism.

The physical objects around us suggest ideas, arouse feelings, establish moods, determine movements of the will. There are depressing and exhilarating surroundings. There are objects which force upon the mind trains of thought, futile, mean, debasing; there are other objects which cause to well up within us the worthiest desires we have ever known.

*A paper read at the Glenmore Conference.

No human being can be always entirely free from the psychic atmosphere created by physical surroundings. And one is uttering a truism in saying that the average man is in a high degree subject to this atmosphere. What I am more particularly desirous of saying is that we, as a society endeavoring to act upon men, do not take this influence sufficiently into account.

What can we do to have our places of meeting determine a frame of mind favorable for the reception of ethical messages? Several obvious suggestions present themselves. They concern:—

(a) The general architecture of the building in which we meet. In this connection I would remind you of the new Meeting Hall of the New York Ethical Society. (See President Seligman's address in Dedication Ceremonies of the Meeting-House in New York, a description of this building and of its symbolism.)

(b) The interior arrangement and the adornment of our halls; the use of busts, statues, mural decoration, the distribution of light and shade, etc. To make of our places of meeting museums of great contemporaries would be sadly to miss the mark. Simplicity, sparingness, and dignity should rule. And, of course, nothing should be introduced which might remind the beholder of the smaller conflicts of the present time or of the petty idiosyncrasies of great personages. The men represented in marble and painting should have been sufficiently purified by time to have acquired the value of types, of symbols.

II. RITUAL.

1. *The Value of Ceremonial Expression.**

*I had used in the paper as read the terms *ritual* and *ritualism*. As they were interpreted by some in the narrower sense of sacramental rite—a sense never intended by me. I have now replaced them by the words *ceremonial* and *ceremonial expressions* or *forms*.

(a) The lowest of the purposes of expression, yet one not to be made light of or ignored, is the removal of painful tensions and inhibitions, whether of physical, intellectual, or moral origin. When the expressions are definitely connected—the connection need not be a logical one—with definite mental and feeling attitudes, as they usually are, their effectiveness is of course greatly increased. They tend to purge body and mind of the disturbances and distractions with which we generally come into a meeting.

We all know that doing something—anything—affords relief to the loving one when in the presence of a sick person; that a storm of tears refreshes and purges; that a confession unloads the heart and makes ready for a new start; that expressing sorrow, repentance, resolves, sympathy, joy, by words, songs, or ejaculations, eases the heart and mind, and thus to a certain degree prepares the person for a change of behavior.

(b) Expression serves to emphasize and deepen the impression made by an idea that has reached us through the mouth of the speaker. His ideas, his feelings, his determination, are made ours by our own utterance of them in words, in song, or in symbols. Just as, though in less measure, the actual doing of a thing makes the repetition of it vastly easier than does the mere sight or description of it, so does the utterance of a conviction or determination, and the expression of an emotion surpass in effectiveness the mere apprehension of them.

(c) Common action and united expression of common desires, hopes, and purposes create a bond of fellowship, a sense of oneness, which nothing else can bring forth. To know, to feel that you are not isolated, but one of a company, heir to the same defects and weaknesses, facing the same duties and the same problems, sharers in the

same yearnings, hopes, and practical beliefs, is a source of strength, a spring of courage, which men having common purposes should endeavor to secure.

A society deprived of the intimate bond which common action and expression establishes is bound in woeful measure to lack in organic unity, and therefore in energy and effectiveness.

2. *Shall we encourage the introduction of ceremonial expression at our Sunday meetings?*

I shall not try to convince you that we should. I take it for granted that we are almost all—perhaps all—agreed on this point. What disagreements there are among us bear, if I understand the situation, upon the kind, and the quantity, if I may put it so, of the forms to be used. As a matter of fact, we have all, I suppose, accepted—and most of us with satisfaction—the introduction of ceremonial expression for burial and marriage, and, if the proper form were prepared, we should perhaps all welcome a service for the admission of young people into the Ethical Society. We have likewise, I take it, all accepted instrumental music, and we should welcome singing by the congregation if we had songs expressive in their words and melody of that which is in our hearts and minds. The question before us, then, is not whether a ceremonial should be introduced, but rather what forms we should be disposed to use, and how to conjure them into existence.

3. *What do we want to express and what form of expression should we encourage?*

Many delicate and perplexing problems confront us here, problems some of which can be solved only by actual trial. Let me mention some of them.

Music without words presents comparatively little difficulty. When we come to the words of songs, it is an-

other matter. The problems facing us here reappear magnified when we consider responsive reading, or a litany. The collective utterances of attendants at meetings of the Ethical Society could not be addressed to a personal God and they could hardly refer to personal immortality and to divine punishment and reward.

The expression of adoration, admiration, gratitude, submission, resignation, make up a large part of religious rituals. We cannot worship in the traditional sense of the term. Do we wish to express the other feelings I have mentioned, and can we do so? To whom should we address our admiration, our gratitude? Before whom should we humble ourselves and declare submission? Are we limited by our understanding of life to a ceremonial in which these elements are completely lacking? You know how the Comtists overcome, in part, this difficulty: they take great men and women as symbols of certain powers and virtues.

Whatever our answer to these queries, we may, in any case, express our determination to keep before us our ideals, to walk according to certain principles, to perform certain tasks and duties. We may also utter trusting, comforting assurances in the final triumph of the good in ourselves and in society, and express our deeper joys and sorrows. These desires, sentiments, and hopes need not be addressed to a God, nor to anyone in particular. They can be put in a merely declaratory or ejaculatory form. But can such a form be made sufficiently useful and satisfactory in other respects to be advisable?

Can we go beyond this and give vent collectively to our sense of insufficiency and to the need of assistance in the realization of our high resolves? A request for help must be addressed to an object able to gratify the need; it cannot be merely declaratory. Shall this object

be our fellow members addressed collectively as a brotherhood? Shall we call upon one another for guidance, for encouragement, and admonish one another to remain steadfast and diligently to practice the good and seek the truth, as Dr. Coit ventures to do in the litany and the commandments he has recently published? Or shall we make certain parts of our ritual centre around the idea of a Perfect Society, or of the Moral Ideal conceived as actualized in a perfect society?

III. IF WE WANT A CEREMONIAL, HOW SHALL WE PROCEED IN ORDER TO CONSTRUCT IT?

The existence of rituals in the churches and in other bodies tempts us to try to adapt old forms to our use, to put new wine into old bottles. Would not the result be incongruous and confusing? Perhaps when attempts of this kind are incongruous, it is because of lack of skill in the adaptation. Or incongruity may be merely a temporary impression produced by the newness of the formula; in this case it would wear away with use.

We should not forget in this connection that a formula retaining parts of an old one around which a wealth of associations has gathered can hardly at first fail to arouse ideas and feelings of two kinds: those expressive of the new point of view and attitude, and those expressive of the old. That which remains of the old form continues, for a while at least, to ring the old tune. So the repulsion which such an adaptation awakens may not at all be inherent in it, but may disappear entirely after a brief trial. A formula gets much of its meaning and still more of its affective value from the circumstances in which it is used.

As a matter of fact, the religious rituals now in use have undergone many and considerable modifications.

But have these modifications in any instance been a transformation as radical as that which our circumstances necessitate, namely, the substitution for the supernatural standpoint, (for God, and for Jesus considered as a supernatural being), of a humanistic, ethical conception?

The poets and the philosophers may have expressed beautifully and pregnantly much of what we desire to utter. We may turn to them for material and forms. Or, supposing we have the men to do it, we may entrust particular persons with the composition of specific parts of a ritual.

The problems I put before you, then, are:—

1. *Regarding symbols*.—Should we attempt to create an atmosphere which would suggest and keep before the minds of our auditors ideas and moods in harmony with our aim and with the spirit in which we try to realize this aim? If so, what means should be tried?

2. *Regarding ceremonial expression*.—Shall we introduce—

(a) Vocal music;

(b) Responsive reading;

(c) Other forms of united utterance of our needs, aspirations, hopes; of our joys and sorrows?

(d) How should we do this? Can a satisfactory use be made of merely declaratory and ejaculatory forms of expression? Should these declarations and ejaculations be addressed to our fellow members considered as a brotherhood; or to the larger and idealized whole, the Perfect State, in which by faith we see the moral ideal actualized? Can we make use of still more remote and more efficacious conceptions?

3. If we want ceremonial expression, how shall we bring about its appearance?

A CORRESPONDENCE BUREAU FOR THE AMERICAN ETHICAL UNION*

A PROPOSED POLICY AND PLAN OF PROPAGANDA AND EXTENSION FOR THE ETHICAL CULTURE MOVEMENT.

BY PROF. W. H. LIGHTY, UNIVERSITY OF WISCONSIN.

FOR thirty-five years—a full generation in human history—the Ethical Culture Movement has been developing around the germ-idea formulated and promulgated by Professor Adler. In four American cities, and in a number of European countries this seed idea has taken root and grown into permanent organization. The development and perfection of these organizations constitutes the chief purpose of this conference. This intensive development has up to this time engaged the chief concern of its leaders. Of this splendid period of intensive development and growth in these organizations—which in many ways are even yet babes in the manger—of these I shall not here speak. We are all agreed that this intensive development must go on, for it is the part of the movement which must nurture the Promethean flame; it is the particular organization which must generate, as do central power stations, the energy, the spirit, the form, by which the idea must live and dominate the life of the modern world. It is this parent organization which must by intensive culture and development keep the idea in its purity.

But I may be pardoned for suggesting that there is danger of an over-conservatism about the purity of the form in which the idea shall at all times express itself.

A paper read at the Glenmore Conference,

It we adopt policies of strict perfectionism, exclusiveness and ultra-conservatism, we are on the road to institutional suicide.

Something further is needed. As well as these policies, there must be policies for propaganda, for extension, for intensive culture and development if the movement is to fulfill its mission, and perform the function for which the world is to-day awaiting the instrument. Of course, the world is not waiting to snap up any one's proposals. It has other matters, as well, with which it is busied. The world is, however, just the same waiting to be convinced.

But in instituting extension policies, we must be circumspect. We are still, perhaps, prone to think of the time honored missionary method; of the way Paul established his little societies, which is the method Christendom has practised ever since in carrying forward its faith. If in our movement we do likewise, we forget the centuries that intervene; we overlook the advances of the last century. Such methods would be antiquated, costly, and wasteful, even if the means and the men were at hand to attempt it. Why should we in religion and education remain bound to the old ways when industry frees itself so quickly by making use of those inventions and discoveries which have annihilated time and space?

These very agencies which have done so much in recent years to disseminate information and knowledge, to extend the horizon of the average man, to encourage open mindedness, to increase the potential leisure of everyone, and to raise enormously the actual power of man's capacity for economic production—these things which have worked so powerfully for a more effective and attractive democracy, I take it, hold in them the suggestion of method for the extension of pregnant ideas which shall shape the destiny of the future.

I confidently believe that the main question that confronts the religious leaders at this juncture is one similar to the problem which confronted educationists a generation ago, when the demand came for scientific, technical, and vocational training. The educationists were inflexible, uncompromising, and would not adjust themselves or their subjects to new conditions and new demands. The result was a break in continuity, a sharp separation of the new from the old, a divorcement of race culture from the new technical curriculum. In general, there has resulted a training and not an education. It was within the power of the educationists to direct the new tendencies. They elected to let the new tendencies direct themselves. And they did.

Just so at this juncture, the religious leaders generally elect not to adjust themselves, and thereby fail to supply the subtle spiritual inheritance of the ages to the new organizations everywhere forming, and at work for the regeneration of men and of society. They spurn the newer instruments in so far as they lack the insight of statesmanship.

It may sound sensational, but I state it in reverent confidence, that if the classic good, the everlastingly true in the old, is to have its hearing in the newer court of the reasonable, it must take to express trains, to postmen, to telephone and telegraph operators, and perhaps even to the phonograph and the moving picture machine. Such a suggestion is certainly no more radical or sensational at this time than was the act of Martin Luther in setting religious lines to the old folk and drinking songs of the people, and thereby making of them hymns—instruments of piety.

This brings me to the point where I may presume to suggest what, in my opinion, the Leaders of the Ethical

Movement may do to extend the power of the Ethical Culture idea, and to influence the history of mankind as is their opportunity at this juncture when the world is all aglow with reform efforts, reform organizations, and reform movements, none of which will rise above mere materialistic welfare movements without the quickening impress which the higher spirituality of religious idealism gives. The passion for personal ethical culture and the passion for service developed by the intensive methods must be coupled with a passion for disseminating that spirit.

The American Ethical Union is the natural instrument, it seems to me, for carrying forward the propaganda. But that association must have a distinctive, live organization, with an active executive committee or board of governors, which meets at least once a month, and there must be a regular annual meeting at a definite time. It must have its budget and in fact be a real responsible business-like organization.

It should have a director or executive secretary, responsible to the governing board for the administration of these proposed extension policies. Whatever the form in its details, it must be live, active, business-like, and be practically a court of final authority. It must in a manner determine in advance what shall be its standards of work and success, and it must not expect either the impracticable or the impossible.

Now, what may such an organization undertake in addition to such functions as it now exercises?

It can organize a correspondence bureau, which may carry on several departments of work or lines of constructive activity. I desire to suggest the following as practical at this time:

First: Correspondence Work.

Formal and informal correspondence courses can be established. These divide themselves naturally into those (A) designed for the use of adults, and (B) those which are intended for use with children.

(A) There should be devised several formal courses of study, presupposing serious study desire, in which the individuals who pursue them make a definite number of formal reports for the examination and criticism of the leader and master in the subject who stands sponsor for such course.

These courses of study should be made up of assigned readings from a series of prepared lectures or lessons, and references to books, pamphlets, articles, and editorials from periodical literature, and such other literature as is germane to the course pursued.

To illustrate: I would suggest that there might be (1) one course of study on The Ethical Culture Movement, studying first the antecedents of the Ethical Culture Movement, the conditions that existed at the founding of the movement, its founding, its development, its spread in this country and in foreign lands, its principles and its policies, its issues in practical work, its institutions, its relation to contemporary religious and educational bodies, etc. Such a course, if outlined and elaborated by Professor Adler, Mr. Chubb, or others, would in my opinion possess a vast value for the extension of the idea, and at the same time satisfy a real need and want in many parts.

(2) Another course which naturally suggests itself is one on *The History of Ethical Thought* showing the evolution of Ethical Theory and Philosophy. A course similar to the one Professor Thilly gave this summer at the School of Ethics is what I have in mind.

(3) Still another course that I think should be offered

is one upon *The History of Religion and Comparative Religions*. Such courses as Mr. Martin and Professor Schmidt could give would possess great value from every point of view.

(4) I believe, too, there should be a course on *Social and Political Ethics* such as Dr. Moskowitz could give, organized somewhat along the lines of a course so admirably worked out by Prof. Sharp at the University of Wisconsin, and

(5) A course on the *Ethical Values in History and Literature*, by Dr. Muzzey and Dr. Neumann.

This list will quite suffice to illustrate what could rather readily be outlined and elaborated for the serious study of those who have the leisure and inclination for pursuing work directed by a master and a leader.

The same and other subjects could be worked out into synopses or outlines for the informal guidance of individuals or organizations who desire merely a field outlined, and a prepared bibliography. This method would be adapted to those who seek merely guidance through a field, or those who desire assistance in their direction of others—leaders of young people's groups, for example—and to those who have but a casual interest in the ethical culture movement as such, but have a lively interest in the general moral education movement which is to be considered later. Such work could be used for mere *Reading Courses*, but I have in mind something different when I speak of the informal correspondence course based on an outline. This will be taken up later.

Another series of formal correspondence courses should be given upon *Ethical Instruction*. Here I have in mind the specific outlines and lessons used in the New York Ethical Culture Day Schools, and also the lessons of the Sunday Schools of the several societies that are prepar-

ed to offer them in such form. Although no doubt nowhere perfected, this work of Ethics Instruction in the Day Schools has been going on long enough to be given to a larger number of teachers and children. It should be put into the form of correspondence courses at least, even if the material is not yet ready for final publication. The courses for the elementary grades, for the High School students, for the College Ethics Clubs, and for vocational groups should be given to the world. Such courses prepared by Dr. Elliott, Dr. Neuman, Mrs. Spencer, and others should be given to other teachers than those to whom they are now available, who could in turn use them with select classes under their tuition, and particularly should they be given to parents who seek this guidance for the personal instruction of their own children in communities where there can be found no suitable substitutes in either day or Sunday Schools.

It is not inconceivable that by reducing this work to the form of correspondence courses, there might issue from such an extension of idea and practise with these lessons and methods mutually advantageous results.

(B) While all of the above courses could also be offered as informal outline courses, I have in mind a more specialized line of work, suited to special conditions, adapted for this method. I have further in mind in this connection working outlines for individuals and for groups—for women's clubs (for women will still continue to mother boys who will grow to be men in spite of prevailing women's club programs), for school masters' clubs, for social workers' clubs, for literary and civic clubs, for study clubs of various kinds, for labor, trade, and commercial organizations, and for young professional men's clubs organized to study and discuss the serious problems of life.

These outlines should first of all be prepared for direct working purposes, in connection with club meetings and programs, accompanied by full and specific directions and bibliographies, and should invariably carry the privilege of *informal correspondence* with the master who made the outlines, for further suggestions and guidance. This privilege of informal correspondence I regard as of such importance that it should be impressed as a duty in the use of the outlines.

Second: Traveling Libraries.

All of the above suggested studies presupposes a working library, howsoever small. A set of mimeographed lectures or instruction papers might be adequate, but in most cases I am sure it would not. For those individuals and groups, widely scattered, many of them isolated, or living in small communities, who would pursue such work, there must be a working library at hand, be it made up of a package of clippings, pamphlets, etc., or of a box of books.

As I see the problem, therefore, *A Correspondence Bureau* in the Ethical Culture Movement must organize and maintain *A Traveling Package and Box Library System* to accompany the studies above suggested.

But this library suggestion is not as formidable as it may appear upon first impression. I suspect that practical working libraries for given topics on such a course as the Ethical Culture Movement would not be extremely large. And a library for an entire course need not be sent to one person or group for a whole season. In this there would be waste. Some references particularly could be kept constantly moving.

I further suspect that such a system would put into service a stock of books and pamphlets now resting idly on shelves in the offices of the American Ethical Union. I

am confident, too, that it would put this literature into the hands of people who do not know enough of the movement to wish to purchase its publications. It would secure a reading and a hearing which I take it is what we propagandists wish. Indeed, if nothing else were done on extension lines, I believe that the proposed traveling library plan is the least that could be done, and it would be worth while.

We have now for three or four years sent manila mounted clippings, severed periodical articles, monographs, etc., in small packages to people in Wisconsin who debate or discuss contemporary subjects that are worth while, with extraordinary satisfaction both from the point of view of the people benefited, and the point of view of the University which would serve the people whose instrument the University is. And it has had a powerful influence toward the intelligent open mind, and clarification of ideas among the people so reached.

Third: An Inquiry Department.

Such an extension policy as here proposed should include an Inquiry Department, where serious questions of personal or social ethics could be sent. The membership of the American Ethical Union comprises representatives of such a variety of specialties of knowledge and thought that it would not be difficult for the administration office of the proposed Correspondence Bureau to refer the proper questions to the proper person for answer, and perhaps tactfully take care of all others himself.

No one need fear that there would be an avalanche of inquiries.

Fourth: Schools of Ethics.

Another feature which I think this extension policy should comprise is a system of Schools of Ethics. There should be somewhere a Summer School of Ethics, after

the manner of the Plymouth School and the Madison School. This should have sessions long enough to result in the desired effect of a propaganda in any single season.

Such a school may be located in one place permanently, which has apparently some distinctive advantages, or it may be peripatetic and move either annually, or at intervals, which also suggests some advantages.

But in addition to the Summer School of Ethics, there should be short sessions of several weeks at the seats of important institutions for higher learning, during term time, so that the youth in college may have the opportunity to hear the leaders of the Movement, talk with them, and learn from them about the movement. Thus might a number of young men be reached at the very time they are determining their careers and finding rational bottom for their beliefs. This would result, I am sure, in securing very desirable adherents to the movement and no doubt would enlist candidates for leadership among those who may be properly qualified.

The term time Ethics School, or Institutes of Ethics, could be so administered that they would not be a very great drain upon even the present small staff of leaders. Suppose, for instance, such an institute were planned for the University of Michigan or the University of Illinois, it could be managed in connection with the staff lecture programs, merely using the week day period between the Sundays given to the societies. And if co-operation and foresight were exercised, it would in no way interfere with the general plans of the Sunday platform programs of any society. It is, of course, taken for granted that no great number of such institutes need be held in any given season, but in the few universities so reached, if it were effectively done, there would be introduced a new idea

into the lives of many young people, with always the probability of adding recruits for the cause.

Fifth: A National Moral Education Committee.

In view of the fact that the interest in moral education has been constantly growing, and that in several states some moral instruction has been introduced into the public school, it is apparent that a national league for the promotion of moral education will be formed. As a matter of fact, such a league has existed for several years in Wisconsin, under the leadership of Professor Sharp—a direct outgrowth of the Summer School of Ethics.

It would be nothing short of a misfortune if this national movement did not receive its impetus and inspiration from the Ethical Culture Leaders. It seems to me it is incumbent upon the Ethical Culture Movement to point out the way this work should develop.

This national moral education committee, like the National Child Labor Committee, should include others than those from our own movement, and be truly representative, but the Ethical Culture Movement is in position to father the larger comprehensive movement for direct moral instruction suited to the various grades of the public schools, and can contribute the dominating spirit.

If the extension policy advocated in this paper is adopted, there would be present at once both the administrative machinery and the method of promoting a nation-wide propaganda on the broadest non-sectarian lines for moral education in the schools.

Sixth: Non-Resident Membership.

I believe that there is a distinct need for a non-resident membership in the Ethical Culture Movement. If the extension policy is adopted, it becomes a necessity. How shall such a non-resident membership be affiliated? It might be attached to the several societies, but that does not seem to me either consistent or practicable.

The non-resident membership should be attached to the instrument of propaganda—the American Ethical Union. Indeed, I believe it is entirely practicable to have both individual membership and group memberships of this class. By group memberships I mean, for instance, a certain type of College Ethical Society, and also small groups such as could easily be formed in Milwaukee and Kenosha, to speak of certain knowledge for my own state, and many other places such as Kansas City and Buffalo.

If this non-resident membership—or membership not formed about a permanent local leader—were the special charge of the proposed correspondence bureau, a method could readily be devised for keeping individuals in touch with the movement, and even supply staff lecturers, once or several times a season, to some of the larger groups. The *International Journal of Ethics*, the ETHICAL ADDRESSES and pamphlets, package libraries, season study courses, circular letters of information, etc., would make non-resident membership real and worth while.

The by-laws of the American Ethical Union could be easily framed so as to give participation in the affairs of the movement to such members, if that were thought necessary or desirable, but rest all the determining power of policies in the hands of members belonging to intensively organized societies led by a member of the Fraternity of Ethical Leaders. Some such restrictions as these upon the delegates of a non-resident membership would remove any objection to a possible undesirable element in the councils. The actions and attitude of local self-organized democratic groups need occasion no misgivings because of the proposed machinery of direction through a well organized bureau. And, after all, so far as the attitude of the world is concerned, it will regard the intensively organized societies as representing the idea in its purity, as in reality they will do.

The above suggestions, I believe to be practical and feasible undertakings at this time. These extension policies could, of course, not be undertaken without means with which to launch the enterprise. But such requirements would not be forbidding to the resources which the movement can command. In the course of several years, by vigorous, aggressive, business-like administration, there should be considerable sums available from fees, from courses of study and from outlines, from memberships, from library rentals, and from special contributions from persons to whom such a policy appeals.

THE GLENMORE CONFERENCE

GLENMORE, HURRICANE, N. Y., Sept. 7, 8, 9, 10, 1911

The conference convened Thursday morning, Sept. 7. There were present: Dr. Adler, Dr. Elliott, Dr. Muzzey, Mr. Martin, Mr. Lewis, Mr. and Mrs. Robt. Kohn, Miss Frieda Davidson, Dr. Tsanoff and Dr. Sullivan, New York City; Mr. Weston and Prof. Leuba, Philadelphia; Dr. Neumann, Brooklyn; Professors Sharp, Lighty, Kallen, University of Wisconsin; Professors Schmidt and Thilly, Cornell; Professor Bakewell, Yale.

Dr. Adler opened the Conference with a tribute to the memory of Thomas Davidson, the founder of Glenmore, and then explained the purpose of the meetings.

Dr. Neumann was appointed secretary of the Conference, and Mr. Weston, Dr. Muzzey, Dr. Neumann and Mr. Martin a committee on publication.

The morning was then devoted to the reading of a paper on "A Correspondence Bureau for the American Ethical Union," by Professor Lighty, printed in this number.

In the afternoon the paper of the morning was discussed. The results of the discussion were embodied in the resolution on this matter adopted at the closing meeting, as follows:

WHEREAS, After due consideration and discussion, it is the judgment of the Conference assembled at Glenmore, Sept. 7, 8, 9, 10, 1911, that the time has arrived to institute, along with the established intensive policies of the Ethical Culture movement, definite policies for the extension of its ideas and ideals so as to make its spirit and its resources more widely and effectively influential, therefore, be it

Resolved, That a Correspondence Bureau be instituted in the American Ethical Union, which shall be established by a Board of Governors, five in number, elected at each annual meeting of said Union. This Board of Governors shall be charged with the propaganda and extension policies of the movement, and shall appoint a Director for its organization and administration. Be it further

Resolved, That the Correspondence Bureau develop—

(1) The department of Correspondence Membership in the American Ethical Union;

(2) A department of information, inquiry and counsel;

(3) A system of traveling package and box libraries;

(4) Outline studies and correspondence study courses:
(a) in the Ethical movement (or ethics-instruction for adults); (b) in the moral education of children.

A motion was adopted to recommend the above resolution for adoption to the American Ethical Union and the several societies.

Messrs. Adler, Lighty, Martin and Neumann were designated a committee to present this to the Executive Committee of the American Ethical Union, with a suggestion of tentative plans for the institution of such a bureau.

At the Thursday evening meeting public addresses were delivered by Professor Sharp: "The Moral Education Movement in the West," and Professor Schmidt: "Some Recent Manuscript Discoveries."

The subject of Friday morning was "The Distinctive Point of View of an Ethical Society," which was preceded by a discussion of the "Attitude of the Ethical Society Toward the Social Problems of Our Time." The question was raised, To what extent, if any, should our Societies commit themselves collectively on specific problems of the day, *e. g.*, should a society adopt resolutions calling for the unseating of a Senator who is guilty of bribery?

On this question there was a consensus of opinion that :

1. It is unwise to take the attitude that a majority vote (necessary to the adoption of a resolution) can help to solve a *moral* difficulty.

2. Such a vote is unfair to the minority who are in hearty accord with the fundamental aims of the society, but who do not favor a collective commitment on specific problems. It is entirely in order for the leader to express his opinions as an individual, or for any group of members to act as a body, but not in order for the leader or members to commit the society as a whole.

3. The main effort in any attempt at solving social problems ought to be directed to awakening a new conscience, and not to recording a conviction upon which the moral tradition of the race is already agreed (*e. g.*, that a bribe-taker should be unseated).

As to the distinctive point of view of the Ethical Societies, Dr. Adler opened the discussion and an abstract of his remarks is printed at the beginning of this number of ETHICAL ADDRESSES.

In the discussion Friday afternoon hearty assent was expressed to the ideal Professor Adler sketched. A warning was sounded by Professor Adler against the danger of seeming to bind any speaker from the outside to any special point of view, no matter how precious such a view might be to the Society addressed.

On Friday evening, Dr. Sullivan gave a public address on "The Moral Heroism of the Modernists."

A paper was read by Professor Leuba on Saturday morning on "The Possibility of Enriching Our Meetings by Ceremonial," which is printed in the foregoing pages. This subject awakened an animated discussion.

The following resolution was adopted :

That the Glenmore Conference recommends to the

American Ethical Union the appointment of a committee to consider the advisability of enriching the Sunday meetings; and to note or collect material such as instrumental and vocal music, and fine literary expressions of our common aspirations, needs and purposes that might be fittingly read and commented upon.

On Saturday afternoon the question of the formation of Ethical Clubs in Universities was presented by Professor Thilly, of Cornell University, and discussed.

Saturday evening, a public address was given by Dr. Adler on "The International Races Congress."

At the Sunday meeting the following resolution on Moral Education was introduced by Professor Sharp:

WHEREAS, There appears to be a need for the organization of a national committee for the promotion of direct and systematic moral instruction adapted to the requirements of the American public schools, therefore, be it

Resolved, That the Glenmore Conference name a committee of five, with power to add to its numbers, to consider the advisability of organizing a National Committee or National League for Moral Education, and be it

Resolved further, That this committee present its report to the annual meeting of the American Ethical Union of 1912.

The above resolution was adopted and Dr. Adler was named as chairman with power to select the other members. The aim of this committee was stated to be "to keep before teachers the problem of moral education, and the results of such experiments as have been found serviceable."

A committee of five—Messrs. Weston, Thilly, Elliott, Sharp, Bakewell—was appointed to arrange for a conference next year.

The report of Mrs. Anna Garlin Spencer, Director of

the Summer School of Ethics for 1911, held at the University of Wisconsin, was read and discussed. A resolution was adopted instructing the secretary of the Conference to express in the name of the Conference its appreciation of the devotion, skill and value of the work of Mrs. Spencer in the Summer School of Ethics for the past four years.

Dr. Elliott summed up the discussion of the continuance of the Summer School of Ethics as follows: The majority opinion seems to favor a continuation of the Moral Education courses as outlined by Dr. Adler. To these we ought to add—either in connection with a university Summer School or elsewhere, a series of meetings for the further enlightenment of ourselves and others in the principles of our movement. In connection with these two schemes, it is desirable to form a Seminary course in the winter for the benefit of those preparing to become Ethical leaders.

It was moved that these views be presented to the American Ethical Union with Mrs. Spencer's report.

The following extract from a letter to Mr. Salter and Mr. Chubb framed by Professor Schmidt in the name of the Conference indicates the spirit in which the whole Conference was conducted:

"You are well aware how vital to our movement the subjects are that have engaged our attention. It will therefore be a satisfaction to you to know that all the sessions have been marked in an extraordinary manner, not only by a free and frank expression of personal conviction, but also by a very manifest unity of spirit and purpose, a drawing together of many minds (each careful of guarding its own integrity and distinctness) to certain great fundamental positions, an abundance of practical suggestions for the development of our work, and a precious sense of fellowship."

THE DISTINCTIVE FUNCTIONS OF A NON-SECTARIAN (OR ETHICAL) SUNDAY SCHOOL*

BY ALFRED W. MARTIN,

ASSOCIATE LEADER OF THE SOCIETY FOR ETHICAL CULTURE OF NEW YORK.

I.

Introductory:—Do We Need the Sunday School?

WHEN one reflects on the many limitations that beset satisfactory Sunday school instruction, one questions the wisdom of continuing to support it. First, there is the lack of time, only one-half hour a week in which to cope with the colossal ignorance and indifference with which Sunday school teachers are familiar. Next, there is the lack of authority; for any attempt on the part of a Sunday school teacher to apply the disciplinary methods of the week-day school would culminate in the dissolution of the class. Coupled with this lack of authority is the lack of a sense of dignity attaching to the office of Sunday school teacher. What a contrast here to the feeling inspired in the heart of the week-day school teacher who knows he has the power of the State behind him! And yet, of course, the Sunday school teacher might well feel a greater dignity attaching to his office because he is an official, not of the State but of the "City of Light," engaged in the building of its citizen-souls, which means more than the building of scholars. Then, again, there is

*The first of two addresses delivered at the Summer School of Ethics, Madison, Wis., June 30th, 1910.

the lack of respect for the institution itself, evidenced by such expressions as "Sunday-school drinks," and "Sunday-school morality," with their obvious significance.

Still another lack that must be reckoned with is parental backing, so rarely does one meet with parents who appreciate the importance of Sunday school work, so often does one meet parents who permit their children to attend any school they please, or if they prefer, none.

No less serious is the lack of competent teachers to do the work for which the institution exists. Some are defective in intellectual equipment, others, strong in this respect are sadly deficient in those heart-qualities that silently educate, leaving an abiding impression on the pupil's character when all that he has learned has been forgotten. And whereas the paid teacher is usually superior to the average volunteer in point of pedagogical ability, too often is he found wanting in those graces of personality that are the sole asset of many a volunteer. How rarely does a Sunday school teacher combine the trained power to teach with the subtle, silent power of personality to influence the children for good!

Once more, there is the lack of printed material, adequate to the purposes of Sunday school instruction. And this is all the more noticeable in non-sectarian schools when compared with the exhibit made by the publishing houses of the various sectarian Sunday schools.

Yet, notwithstanding these serious limitations from which all Sunday schools in some measure suffer, the conviction abides, after twenty-five years' experience in Sunday school work, that the institution is indispensable. Let me state briefly four cardinal reasons for maintaining it.

First. Ethical progress is the greatest and best thing in life and the Sunday school is the one institution which, more than any other, has this for its aim, furnishing

direct moral instruction as compared with the *indirect* provided by our public schools.

Second. Parents, as a rule, are not prepared for the grave and difficult task of moral education, any more than they are to repair a clock, the mechanism of which they do not understand. Yet, with the coarse tools of impulse and tradition, and without any adequate knowledge of the child's soul, they undertake to repair it! And even such parents as are competent to do the work, too often neglect it, allowing the obligation they assumed when they married to be eclipsed by engagements that take precedence of the moral education of their children. When Sunday schools were introduced into the United States, the innovation met with fierce opposition in many quarters, on the ground that it would rob parents of their supreme sacred function. But of three thousand families visited where the parents had refused to send their children to Sunday school, it was found that only six mothers had given moral and religious instruction at home. And of these six, it is fair to believe that not three were equal to the task of teaching what they knew, so exceedingly difficult is it so to prepare moral pabulum for children that they can digest it.

Third. The home environment is inadequate and insufficient, albeit that many thoughtful parents count on it as a sure means of cultivating the moral and religious nature of children. "Surround them with objects of refinement," it is said, "hang good pictures on the wall, put good books on the shelves, introduce them to good society, let them see the graces of the drawing room, and the desired result will follow." It is not worth while to discuss the theoretical soundness of this claim, the validity of which no one will deny. But what are the facts? Are the children just what they should be under these

conditions so flattering to parents? Are their tastes simple, their habits good? Are they cherishing noble ideals, and associating with characters in literature and in life that make for nobility? If not, obviously there is need of something more than fine environment. Moreover, the home cannot offer conditions for the commingling of children of various families and from such association there is great moral benefit to be derived. Only in the assemblies of the Sunday school is opportunity afforded for the securing of this good.

Fourth. Week-day schools, with but few exceptions, make no provision for moral and religious education. Their immediate and main concern is with intellectual development, and it has become the merest common-place to observe that children are not necessarily bettered morally because they are developed intellectually. But the corollary of that truism touches a function of the Sunday school, viz., to help the moralization of society keep pace with its intellectualization. Every enlargement of a child's life by physical or intellectual culture may be only a curse to it and a handicap to the community unless matched by a commensurate enlargement of moral faculty. In other words, the worth of all school education can be estimated only in terms of manhood and womanhood and the good of the social whole. Every Sunday school, true to its distinctive functions, will therefore seek to meet this need for which the day schools with few exceptions, make no adequate provision. When Theodosius II., in the year 425, closed the Roman schools, he inaugurated that ecclesiastical control of education which lasted for a millennium and a half. And when the Church surrendered to the State the control of the child, it also relinquished that moral and religious discipline which had been its prerogative and function. To compensate

for that loss, the Sunday school was created, having for its *raison d'être* the making good the lack of the week-day schools. That is, there were no Sunday schools until we had State systems of education. In 1781 Robert Raikes at Gloucester, England, founded the Sunday school, which was thus contemporary with the American and French Revolutions, and with the dawn of democracy.

By its exclusive attention to moral and religious instruction and inspiration, the Sunday school occupies a unique place among institutions for children, supplementing and crowning the curriculum of the week-day school. No one will deny that the various branches of public school education have their moral values so that indirectly the pupils receive a measure of moral instruction. Thus, for example, the study of mathematics and of natural science tends to cultivate accuracy of statement, intellectual honesty, keeping in check the over-lively imagination which is too often led into exaggerated utterances, and even positive deceit. Similarly historical studies serve to educate morally through the example of noble characters, and through lessons learned from such characters as are not altogether worthy. Equally obvious is the moral value of manual training, of literature, of gymnastics and of plays; but, after a full allowance has been made for all such moral values involved, there still remains not only the need of more definite, direct inculcation of these same values to make them more thoroughly effective and habitual, but also, the need of direct instruction on such virtues as are but feebly and remotely conveyed through the studies of the school curriculum—reverence, humility, temperance, self-control, etc. More emphatic still is the need of the Sunday school when one notes the *kind* of ethics teaching given in many of the public schools. The elements of civic duty, for example,

ought to constitute the subject matter of study in civics, but these elements are totally eclipsed by explanations of the machinery and functions of government,—national, state and municipal. Important as such knowledge is, how vastly more important than any intellectual grasp of externalities is an understanding and appreciation of the spirit underlying our democratic institutions, the ideals that dominate the republic, the obvious failure of democracy thus far, and the consequent duty of assisting in the task of its development. Granted, that public school studies tend to promote moral culture, to create moral habits, what is needed is that these habits should be fixed, their *raison d' être* made plain, and the underlying principles so understood that when new situations are faced where these habits are of no help, the child shall be equal to the emergency, equal to successful application of moral principles to real crises. And for this, there is need of more than the indirect moral instruction supplied by the schools. Thus the importance of the Sunday school is accentuated by these limitations of the week-day-school education, as well as by the defects of the Sunday school itself. Its peculiar prerogative is to teach morality as the organization of life; life graded, that is, with the highest ideals standing at the top, and the fundamental animal wants at the bottom; a gradation in which all functions occupy the place which their relative importance demands, and in which no natural impulses are denied their rights,—the aim being the salvation of the soul from moral anarchy, from the riot of uncontrolled, unregulated impulses, instincts, tendencies and passions with which life begins; the creating of that inner ordered life which Plato called the “city within.” Adopting the comparison of man’s personality to an orchestra, the violins would represent the intellectual faculties; and they

must lead; then there are the flute notes of sympathy and love, the cornet tones of ambition, the kettle-drum of appetite, the clanging cymbals of passion; each of these is to come in in its proper place, while the musical score or composition which they all assist in rendering is the moral plan of organized life. Just here let me touch upon a danger which points to the great service which non-sectarian Sunday schools can render. I mean the danger of drifting into one or the other of two objectional directions to which the children of non-sectarian liberal parents are exposed; viz., either into Orthodoxy through attendance at an orthodox Sunday school, or into a crass materialism, iconoclastic and negative, through attendance at no Sunday school at all. I recall a free-thinking, radical mother saying with a self-satisfied air: "I let my children choose their own religion." That permission she based on the notion that "one religion is as good as another"—the choice, a matter of taste and,—*de gustibus non disputandum!* As well say that one language is as good as another—a proposition obviously ridiculous when one compares English with Chinese which goes hobbling along on stunted feet like the Chinese woman. When I asked this same mother whether she would be willing to send her boy to a business college where false book-keeping was being taught and leave him to find the right kind from experience, she replied very forcibly in the negative. "Then," I continued, "neither should you let him go to a Sunday school where in your judgment false theology and false morality are being taught; where the reason given for right conduct is that the Bible requires it or that Jesus commands it; where legends and myths are treated as historical incidents and where their acceptance as such is regarded as a sacred duty.

A non-sectarian Sunday school is needed that the chil-

dren of non-sectarian parents may be biased toward *their* way of thinking in matters of morals and religion and so be saved from a possible, probable bias toward what will later on have to be unlearned and perhaps with fearful consequences. The mother who prided herself on bringing up her children "unbiased in religion" was asked by her twelve-year-old son if it was true that the world was made in six days. She replied: "Some believe it was and others that it was not and you can believe whatever you please about it." That was her idea of bringing up her children unbiased. But surely if there is anything a mother believes that is worth believing she would want to teach it to her children. Soon enough will they find that mother is not infallible and she ought frankly to tell them so at the start and then bias them in favor of what she thinks is true, rather than allow them to be biased by a school companion, or a governess, in favor of what she believes to be false.

Other cogent reasons for maintaining the Sunday school might be added but these will suffice to prove that despite all its limitations we dare not give it up. Our only alternative is untiring effort at reduction of the limitations.

II.

The non-sectarian Sunday school. Its distinctive functions.

There are at least five distinctive functions worthy of special consideration; each of which differentiates the non-sectarian Sunday school from all institutions of a sectarian type.

First, to supplement and crown the curriculum of the public school with a course of direct, systematic moral instruction on a *non-sectarian* basis, as contrasted with the

theological basis upon which it is offered in Jewish and Christian Sunday schools. The notion still obtains that one cannot teach morality without at least the belief in God and in man's need of divine help as a foundation for such instruction. But granting that all Christians and Jews accept that simple creed, still it would not do to make this the basis of moral instruction in a non-sectarian Sunday school, because, in the first place, belief in God would be differently interpreted by different types of Christians and Jews, and secondly, to introduce the belief would cast an excluding slur upon the children of those parents who cannot accept that basis, and whose intellectual scruples must be respected, however abhorrent they may be to Theists. These same two objections would hold were a philosophical or a scientific basis proposed as preferable to a theological one. This was brought home to us last year when the radicals in the French Government at Paris proposed the introduction of moral instruction into the public schools on the basis of science. Minister Briand thought it would be possible to have non-sectarian moral instruction in the public schools on the basis of the assured results of biological and anthropological research. It is safe to say that if this experiment is tried, the scientific sanction for morality will prove as dogmatic and distasteful as the Ultra-montanism which it is meant to supplant. Just as the old prevailing theological basis is distasteful to the radicals, so would their proposed scientific morality be to the conservatives. How then shall moral instruction without a creed or without theology be made possible? Simply by ignoring the question of sanctions or ultimate foundations and confining attention to that super-structure of moral truth about which there is no dispute; teaching only those elements of ethics on which unanimity has been reached.

Let the theologians and the philosophers differ as much as they please about "first principles," it is the part of a non-sectarian Sunday school to deal only with those accepted, established duties which no one doubts and make these the subject-matter of moral instruction. The notion that one cannot teach morality without theology is one of those superstitions that are kept alive only by the grain of truth which they enshrine. To be sure, every science, including moral science, ultimately roots itself in metaphysics, in a theory of the universe, but it does not therefore follow that one cannot teach any of these sciences without reference to the problem of its ultimate basis. The physical sciences are based on the assumption that atoms, or ions, or electrons exist. No one has ever seen one of these ultimates which science postulates, yet chemistry, biology and all the other sciences are taught quite independently of this hypothesis. Ethics, also, has its assumptions or postulates, such as the existence in man of a permanent entity, or soul, the existence of a "stream of moral tendency," or purpose, running through the ages, a "power that makes for righteousness"; yet ethics may be taught as independently of these hypotheses as are the physical sciences of theirs. And just as Darwin traced the whole evolutionary process from moneron to man, leaving to the philosophers and theologians the problem of the origin of life, so it is possible to trace the moral progress of the race without at all touching on theology or philosophy, beginning with its first germinal appearance, both in practice and in theory. But not only is it theoretically possible to teach morality without theology, it is and has been actually done in the Ethical Culture School, where the founder's manual on the moral instruction of children has been the teachers' guide for nearly twenty years. Prof. Adler has

herein set forth a complete systematic course of moral instruction for children, ranging from six to eighteen years of age; the whole system presented without any appeal to theological or philosophical sanctions whatsoever. He has shown that above all basic questions concerning the whence and the why of moral obligation, questions on which the world's thinkers are still divided, there exists a large body of established moral truth which admits of classification, interpretation and application to daily life, thus constituting the true material for non-sectarian Sunday schools to use. In the fourth chapter of this book Dr. Adler presents us a classification of these accepted duties in harmony with the non-sectarian principle and based on the *objects* to which duty relates, covering the whole field of duty so far as it lies within the bounds of children's experience; duties relating to self and to others, with their respective sub-divisions; duties relating to the home, to friendship, to citizenship, to marriage, to humanity as a whole; and all grouped according to the structure of the social organism, and admitting of practical discussion without once touching on ultimate sanctions or metaphysical back-grounds about which philosophers and theologians are not agreed. Let the utilitarian and the intuitionist, the Unitarian and the Methodist differ as to the theoretical ground or basis for the virtues of truthfulness, temperance, justice and the rest,—sufficient for the children will it be to be taught just what these virtues are, and how they may be practiced, or, in other words, sufficient will it be to have the content of their conscience clarified and enriched and their wills inclined to habitual performance of recognized right. Incalculable good can be done by moral instruction on this non-sectarian basis, deepening the moral reverence of the pupils, quickening and clarifying their per-

ceptions of right and wrong, putting them on their guard against the various disguises under which lying, selfishness, intemperance, and other sins manifest themselves, enlightening their minds so that they can detect the finer shades of right and wrong, and see both the causes and the consequences of wrong-doing, thus making the conscience more sensitive, and stimulating the whole moral nature in its allegiance to the good.

The second distinctive function of a non-sectarian Sunday school would be to provide for the *religious* education of its members in precisely the same way that it furnishes moral education, steering clear of conflicting theologies and ultimate issues and confining attention to the religious attitude and spirit which all men agree is an essential part of man's spiritual outfit. For it is just as possible to teach these vital elements of religion without discussing their metaphysical basis as we have seen it is to teach morality. Thoughtful people still differ in their religious theories, but all are agreed on the duty and desirability of cultivating a reverential attitude and spirit in a world where, as Carlyle said, men may be likened to the minnow that knows every nook and corner of its little creek but is utterly ignorant of the tides, monsoons and eclipses by which its little creek is regulated. "Such a minnow is man; his ocean the illimitable universe; his tides, monsoons, and eclipses, the mysterious courses of providence through ages and ages."

I fully realize that no definition of religion will satisfy the philosophy of the subject which does not in some way denote the contact of finite human beings with the vitalizing, sustaining Energy of the universe. For, as Prof. Adler has said, "the function of religion is to connect the human finite life with the All-life." And while it is not necessary that the definition of religion embrace the

idea of a personal deity in the ordinary sense, it must in some way recognize the infinite life and order of the universe and man's connection with it by the organic laws of his being.

By non-sectarian religious education then is meant (1) the cultivating of a reverential attitude and spirit, of intellectual modesty, of spontaneous reticence and reserve, of spiritual humility as against the crass conceit and vulgar cynicism that fancies it has solved the problem of the universe, all the while blind to the deep below deep of our furthest sounding; (2) the awakening of the sense of wonder in the presence of the immensity and majesty of the world which our hands did not make and without the stability of which no work of our hands can prosper; (3) the quickening of the sense of awe before the order and harmony of the cosmos, before the universality of law and before the demonstrated truth that obedience to law is the *sine qua non* of freedom, health and happiness; (4) the arousing of a realizing sense of the age-long process of creation which is still going on, the very earth on which we live being still unfinished, as every earthquake and cyclone testifies; (5) the awakening of a profound consciousness of the moral progress of the race, of the forward trend of human evolution, of the larger world-purpose to which our personal purposes should be attuned, thus kindling reverence for the moral law as something more than mere custom, or convention, or convenience, but possessing cosmic meaning and so reminding us that every action of ours may further or hinder the forward trend of humanity.

Such in broad, bare outline is the kind of religious education that a non-sectarian Sunday school fosters, withholding discussion of doctrines and dogmas from all but the graduating classes, cultivating the spiritual sentiments

of wonder, reverence, awe, and the humility that is bred of the observed relativity of human knowledge.

And the immediate practical reason for making this religious culture part of the function of the Sunday school is that our daily life is in desperate need of it. Without that culture the noblest kind of living is simply impossible. Unless, like Miranda, we are charmed and entranced by the wonder of nature and of humanity, unless our life is deepened by the atmosphere of reverence and awe, cheered, consoled, inspired by a sense of the infinite value attaching to human souls with boundless potentialities, unless life is exalted by the spiritual passion for helpful service and transfigured by the touch of enthusiasm and consecration, it falls short of all that is most worth while on this planet. Thus an indispensable function of the Sunday school will be to provide against the possibility of this spiritual loss. And the distinctive function of a non-sectarian Sunday school would be to supply the required religious culture without any admixture of theological material, avoiding those ultimate questions upon which people continue to differ and for the understanding of which young children are not at all prepared.

Just as it would be wrong to steal a march on the growing intelligence of a child by foisting upon its mind a metaphysical basis of morality beyond its grasp, so would it be to offer religious doctrines at a time when it is quite unequal to testing their truth.

No greater mistake has been made in religious education than that which is apparent in the arrangements and devices employed by most of the denominational Sunday schools for teaching children theological creeds and confessions, a mistake based on the assumption that whatever is true in religion must be communicated to children,

and the more important the truth the sooner should it be imparted. But the greatest truths are often such as only a mature mind, ripe in thought and in experience is fitted to assimilate. Therefore, as in the case of moral instruction, so with spiritual culture, the stage of the child's development should be constantly considered. Never should one force into a child's mind a creed, or collect, or doctrine that it cannot comprehend. For, while, of course, there is not one truth for adults and another for children (since all truth is one) yet growth into appreciation of truth (and beauty) must be gradual. The child who was taken to see Doré's painting of the Christian martyrs in the Coliseum, pitied the poor lion who had no Christian, because the child could not understand martyrdom but could understand and sympathize with so unfortunate a creature as this luckless lion. The lesson of this incident is the folly and the wrong of trying to impose on children beliefs for which they are wholly unprepared, beliefs that should be held in abeyance till the period of naive, personification and anthropomorphism,—so natural to the child,—has been invaded by doubt.

But just here the objection will be interposed that at a very early age most children ask theological questions. How should they be met? On this point there are bound to be differences of opinion, but the attitude of a non-sectarian teacher with regard to them is definite and clear-cut.

In the first place it should be noted that the religious questionings of young children are rarely original and spontaneous, usually resulting from contact with notions derived from an adoring relative, or a foolish nurse, or a precocious playmate, notions of God and Jesus, of heaven and hell, of the souls of deceased persons traveling to invisible celestial mansions. All such ideas should be frank-

ly discredited, without ridicule, without contempt, simply as products of primitive thought which have passed out of the modern educated world. In the second place, it is to be noted that when young children ask theological questions such as usually come from mature minds who have had acquaintance with modern science, the answers given should be *non*-theological in content. No attempt should be made to reach down to an ultimate answer to the question asked, for that would only increase the perplexity already experienced. Rather should the answer offered be one within the child's comprehension and experience. Thus, for example, if the child asks: "What makes the grass grow," it would be futile to answer "God," for that only adds a new difficulty to the one it has just presented. Better were it to reply: "The manure the gardener spreads on the ground; or, the combined power of sunshine and rain." For all that the normal child wants is an intelligible explanation, one within the range of its own understanding and observation. Therefore one should mention a secondary, not an ultimate cause; for that will meet its want if only one has knowledge and wit enough to offer it. All natural phenomena are explicable to children without resorting to theistic ideas beyond their mental grasp. To explain them theistically is to betray ignorance of secondary causes and to do violence to pedagogical principles. Seeing that appeal to familiar causes for natural phenomena meets the child's need, parents and teachers should train themselves to be ready to furnish intelligible, secondary explanations that satisfy the child mind, instead of increasing its intellectual difficulty by giving it explanations that do not explain. And the failure of adult theological answers to satisfy the child is usually evidenced by the silence that instantly follows upon the inadequate answer. When a child

asks its teacher "What makes the rain fall?" and the latter, to conceal the gap in his knowledge of natural, immediate causes, haltingly answers, "God," he quickly discovers by the child's failure to press the question further that his answer has only perplexed and baffled because utterly beyond the child's thought and range of experience. To be sure there are cases in which the immediate, logical explanation in terms of secondary causes does *not* end the discussion, but an ulterior, primary cause is demanded. In such rare instances our only resort is frankly to face the issue, supplementing attempted clarification with the statement that the question asked has been the question of the ages, one on which the greatest minds are still at work, and therefore beyond a child's power to understand until much older.

On the other hand, should he ask, "Does God exist?" or "Do you believe in God?" I take it the part of wisdom and justice would be not to give him a negative reply simply because the God he believes in does not exist. Superstitious as the child's notion of God is there is an element of truth in it, as in every other surviving superstition. How wrong then it would be to say to the child: "No, God does not exist; I do not believe in God." Rather should one answer in the affirmative and proceed to an attempt, however imperfect, at making plain the element of truth in the God idea. One might begin by referring to the solar system with its millions of stars and suns upon suns, a vast and complicated system to arrange and keep in order, and you say that God is the power that performs this mighty work, greater than any man, not like any man, or any other being with whom to be compared. Perhaps the child is old enough to be told of the billions of heat waves and light waves that are revealed in a cubic inch of space when seen through a spectroscope, all ar-

ranged in perfect order and symmetry and you say God is the power, the harmony and the beauty of these myriad waves. Then turning to the moral nature of the child, to the voice within that tells him when he is doing wrong, that also, you say, is God, thus identifying God with the still, small voice, with the everlasting Right.

Dr. Paul Carus, editor of *The Monist*, tells of his five-year-old son being quite shocked when he heard that the air above us grew thinner and thinner and that at last there was no air left. No one can breathe there and we should, if carried up, immediately die. The source of his anxiety became apparent when with suppressed tears he exclaimed in a state of tension, "But, then, the Good Lord must die?" "No, my boy," said his father, "the Good Lord cannot die; He has not a body as we have; He has no lungs; He need not breathe in order to exist. His existence does not depend on a body like ours. He is not an individual as you are and as I am. If He were, He would not be God. He is not a man. He is God." The child felt greatly relieved and it helped him to come a step nearer to the truth.

Such occasional explanations should, as a rule, come only in response to questions, for then, and then alone, will they be appreciated.

And this suggests a third point with reference to children's theological questions; viz., never to suppress or to ignore them, because every such question is an expression of the natural desire to learn causality which develops soon after the power of speech has been acquired. And that desire is one to be cultivated and controlled, never suppressed or ignored.

And a fourth point to be noted is that it will not do to deliberately give a wrong answer to any theological question a child may ask, to teach that which one does not be-

lieve or over which one is in doubt. For, some day the child will react and then will come doubt of the teacher, removal of the under-pinning of faith in the sincerity of one who was trusted. And of all forms of doubt this is the most blighting and blasting. To teach the outgrown thought of the past, regardless of its discord with demonstrated truth, is to prepare the child for the alternative of religious indifference and descent to that materialism from which he has a right to be protected. Moreover, when children become old enough to form opinions on religious beliefs it is too often a matter of chance what these will be, because all sorts of beliefs are in the air, and young people are chiefly influenced by those with whom they associate. Hence, it is not safe to let them get beyond the high-school age without some definite instruction on religious beliefs to save them from the possibility of being victimized by doctrines of which their parents would utterly disapprove.

Finally, in answering children's questions concerning one's own religious beliefs, the distinction should be constantly and scrupulously observed between what *some* people *believe* and what *all know* to be true, between beliefs that have been raised to the rank of established truth (like the rotundity of the earth and the laws of gravitation and evolution) and beliefs that have yet to be verified, on which there is as yet no "consensus of the competent" (like conscious survival of death, or the physical resurrection of Jesus.)

By thus keeping clear the distinction between what is accepted by all and what is believed only by some, there is developed in the child intellectual breadth and an appreciative attitude toward all forms of faith.

As to the method and material to be employed in the work of cultivating the religious attitude and spirit, apart

from theological discussion, (which is the second of the distinctive functions of a non-sectarian Sunday school) this will be discussed in another lecture.

A third distinctive function of the kind of Sunday school we are considering concerns the use it makes of the Bible. Non-sectarian liberals are supposed to be hostile to the Bible because they do not accept it in an orthodox fashion. But far from assuming an inimical or even indifferent attitude toward the Bible, a non-sectarian Sunday school should welcome it as an exceptionally fruitful source from which to draw material for moral and religious instruction and inspiration. And herein consists the distinctive function of such a Sunday school. Unlike those Jewish and Christian Sunday schools that make use of the Bible for its own sake (regarding it as a divine revelation and therefore to be mastered above any other book) or for the sake of the support it gives to denominational beliefs, a non-sectarian Sunday school will use it solely for the sake of its moral and religious values. Moreover, as the Bible is the chief, if not the sole, textbook used in sectarian Sunday schools, and since these are very much in the majority, it behooves the non-sectarian Sunday school to secure to its members some knowledge of the book which their young friends in Jewish and Christian Sunday schools are studying, (if for no other reason than) to spare them the humiliation that always follows the oft-exposed ignorance of some Bible story or precept. Many non-sectarian parents can testify to the chagrin they felt when they blushinglly revealed how little they knew of the book with which all cultivated people are supposed to be familiar. Hence their exceeding great anxiety to spare their children a like experience, and hence, too, the intensity of their conviction that the Bible should be given a conspicuous and preoccupying place in the teaching of every non-sectarian Sunday school.

Truly astounding it is to observe the widespread ignorance of the Bible, even among those who hear it read from week to week in church or synagogue. That passages from the Apocrypha should be mistaken for selections from the Old Testament is not altogether surprising, but, will you believe me, a few quotations from President Jordan's "Care and Culture of Men," read from a manuscript placed on an open Bible were actually taken for biblical literature by several intelligent congregations in different parts of the country! And the same experiment with passages from Emerson, Carlyle, Mathew Arnold, Seneca and Marcus Aurelius resulted at various times in the same deplorable and almost incredible mistake! More lamentable however than such adult confusion is that manifested by children. When a representative of the National Educational Association interrogated a class of grammar-grade boys in a large public school on the parable of the good Samaritan he received, among a host of ridiculous replies, this egregious concoction: "A certain man was journeying from Jericho to Jerusalem and on the way he fell among thorns and the thorns sprang up and choked him and when he had put every man on his own ass he passed by and gave the host two pence." Crossing the hall to the girls' department, this investigator asked the class for information concerning Lot. Again a bewildering medley of absurd answers followed of which the masterpiece was:—"Lot was a Hebrew, turned into a pillar of salt by day and into a pillar of fire by night." And such illustrations could be multiplied indefinitely. Surely it is absurd to say that the banishment of the Bible from the public schools is the cause of such ignorance. For not only is it observable in schools where the Bible is retained, but assuming its universal retention, how can the formal, colorless reading of a few paragraphs,

without comment, be calculated to produce knowledge of the Bible? Rather does such formal, routine reading of the Bible tend to create a superstitious regard for the book and to make possible just such confusion of ideas as is illustrated in the cases cited.

Yet how indispensable is knowledge of the Bible to the possession of culture in the Arnoldian sense of "acquaintance with the best thought and achievement of the past"; how indispensable to an intelligent understanding of much of European history and of a thousand similes and metaphors, that one meets with in literature and in conversation,—all of them derived from the Bible. Again, the great majority of the masterpieces of art in the galleries, churches and palaces of Europe can be intelligently appreciated only by those who have knowledge of the Bible, for the subjects of more than half the paintings are taken from the Bible. To realize the mighty importance of Bible knowledge in these practical directions one has only to recall the task of the teacher who undertakes to instruct Japanese or Chinese children in European history, or in English, or in art, so deeply does the Bible cut into the mastery of these studies.

But besides these pressing reasons for Bible instruction there is its value as an instrument for moral and religious education on the non-sectarian basis. In the chapter of his *Manual* devoted to "Bible-stories" Dr. Adler has shown that this value of the Bible appears above all in the breadth of outline with which the Bible figures are drawn, leaving to each succeeding epoch the filling in of details in accordance with its own particular ideal. Here is a wealth of ethical material to which perennial freshness attaches, insuring to the Bible permanent vitality. In the portrayal of patriarchs, heroes, judges, a few essential traits are presented, the writer re-

fraining from the introduction of minor traits which might interfere with the main effect. Moreover, the Bible is everywhere pervaded with the moral spirit, moral issues are everywhere to the fore. Again, the special emphasis put on the filial and paternal duties, with which young children need to be impressed, indicates the moral value of the Bible for childhood.* Similarly for adolescence we see special ethical values in the book of Proverbs, in the orations of the prophets and in the marvelous exposition of political, social and ethical progress presented in the historical books, from Judges to II Kings.

But of these values and the method of their adaptation to graded classes, more will be said in another lecture.

Besides the ethical values derived from Biblical literature there are also those that may be drawn from secular prose and poetry, particularly for scholars of high school age.

Sectarian Sunday schools, as a rule, make no use of these non-Biblical sources of moral and religious instruction. Week-day schools, with very few exceptions, do not teach this literature for the sake of its moral elements. Hence to the distinctive functions of a non-sectarian Sunday school might be added moral instruction through non-Biblical literature. This would include, for example, those plays of Shakespeare that exhibit the law of moral compensation brought to completion, because in actual life we so often see the law unfulfilled. Not every Macbeth is laid low by wild ambition, not every Othello is transfixed by baseless jealousy, not every Hamlet reaps the logical effect of indecision, whereas in Shakespeare's plays the matured fruit of the fifth act is always the inevitable ripening of the seed sown in the first act. Hence the exceptional value of Shakespeare's dramas for teaching this fundamental law of the moral life.

*"The Moral Instruction of Children" pp 108-110.

Goethe's *Faust* and *Wilhelm Meister* would also be given a place in this selected literature because these masterpieces teach that doctrine of happiness which should form part of the moral underpinning of all adolescent life. Into that life there comes discouragement, disappointment, defeat, so that one of its constant needs is moral heroism, the power to go down to defeat like a hero and make victory out of it. To this end how serviceable are some of the shorter poems of Browning, possessing as they do a unique ethical value for youth.

Similarly, selections from Tennyson would be included; the *Idylls of the King*, for instance, because of the portraiture they present of those mediæval qualities and graces in which our modern life is weak, just as those mediævalists were weak where we are strong. And "*In Memoriam*," too, would have a place because of its grappling with those spiritual problems of faith and destiny in which young people always show a keen and deep interest.

Come we now to the fifth in the series of distinctive functions selected for discussion. It concerns the philanthropy which the school undertakes. Surely if there is one place more than another in which theory and practice should not be divorced it is in the teaching of morals and religion. And while provision for some measure of practical philanthropic activity is made in every Sunday school, the non-sectarian type would be distinguished from others by centering its philanthropy not on the support of foreign or domestic missions and other such adult and sectarian interests but rather on such philanthropies as are juvenile in character and catholic in purpose, such for instance as paying the tuition of some needy boy or girl, maintaining a cot in the children's hospital, or providing delicacies for the sick in the children's ward of a general hospital. Moreover, by looking to just this combination

of juvenile interest and catholic purpose is the pedagogical value of the Sunday school philanthropy secured and a live interest in it certain to be manifested. To clinch the interest, each committee, be it of a class, or of the school as a whole, should report on the particular philanthropic work done, and the outlook for further usefulness. Thus, for example, before the Thanksgiving and Easter festivals, committees might be appointed to arrange for the disposition of the fruit and flowers that have been displayed at the Sunday exercises. A month or more before Christmas the school might be engaged as a committee of the whole to plan for a celebration for the benefit of children who will have none otherwise. Again, different classes might organize for the purpose of soliciting and distributing to orphan asylums, children's hospitals or kindred institutions illustrated papers like the *Youth's Companion* and *St. Nicholas* and providing for the convalescents a musical and dramatic entertainment. Undoubtedly many Sunday schools are already conducting their philanthropies on these pedagogical principles which mean benefit to the givers as well as to the receivers. But just to the extent that the non-sectarian Sunday school makes its philanthropic work of the kind that appeals to children and of the kind that harmonizes with the broad basis on which the school is founded to that extent will its philanthropy have a distinctive character.

And just as such a Sunday school will seek to improve upon the traditional mode of choosing and conducting philanthropies, so in the matter of festivals it will aim not only to take cognizance of the customary celebrations of Christmas and Easter, Harvest and Flower Sunday, but it will apply its own catholicity and freedom to the form and content of the exercises on these occasions. Nay more, it will add to the traditional series other festivals commemorating other sacred events and persons.

The moral value of festivals is such as to justify an increase in their number and a development of their content. For not only do they cultivate community of spirit as against a selfish individualism by reason of the co-operation required for their execution, but they also serve to cultivate sentiments that are of permanent importance in the rounding out of character. Besides the sentiments of gratitude, love, service and consecration that lie at the heart of the Thanksgiving, Christmas and Easter festivals, there are the sentiments of loyalty, reverence and patriotism which might well be given inspiring expression on a Sunday between the birthdays of Lincoln and Washington; there is the sentiment of humaneness, of kindness to animals which lends itself so readily and effectually to festival interpretation that a Sunday should be set apart for it annually. And why not an "all prophets' Sunday" with festival exercises commemorating the great moral and religious teachers of the past? Moreover, the interest taken in these festivals could be considerably increased and intensified by introducing the Sunday school studies in which the children are engaged, after the manner of the festivals celebrated in the Ethical Culture School under the direction of Mr. Percival Chubb. Thus, for example, a group of bright girls in the grammar grade of the Sunday school could prepare a simple dramatization of the story of Ruth, at the close of their study of it, to be enacted at the next Thanksgiving or Harvest festival. A bevy of boys who had discussed the story of Micajah and Jehoshaphat could cast it into dialogue-form and make it the feature of a future festival program. For Christmas, a revised version of the nativity-play as acted by St. Francis of Assisi could be drafted and staged. Even the kindergarten games of the youngest children in the school could be pressed into service, more especially at the festi-

val devoted to humaneness. Tableaux, reproducing pictures studied in connection with lessons on "Habits" or on "Old Testament Stories" could produce a further coordinating and vitalizing of Sunday school studies by means of the festival.

And instead of the traditional practice of denominational Sunday schools, introducing at festivals responsive readings from the Bible that stand in dim and distant relation to the subject and far beyond the comprehension of young children, the function of a non-sectarian Sunday school would be to introduce only such Biblical quotations as truly fit the occasion and then, if need be, translated into words that children can understand, adding to them appropriate selections from other sources, ancient and modern, and perhaps supplementing these with original sentences replete with poetic imagery and ethical sentiment. Contrast a responsive-reading slavishly arranged in obedience to the tyrannous claim of pure traditionalism, as one sees it in the service-books of Jewish and Christian Sunday schools both orthodox and reform, with one freely composed of sentences from the Bibles of all the extant great religions and so worded as to be intelligible to all above the kindergarten grade.

At the World's Sunday School Convention held in Washington last month (May, 1910) it was stated by an expert statistician, Mr. E. C. Foster, of Detroit, that 75 per cent. of all the boys over thirteen years of age in the Protestant Sunday schools of the United States are lost to the church. This startling affirmation proves that Sunday schools generally are not fulfilling one highly important function, viz., to serve as the principal feeder of the church, or adult's society. And nowhere is the importance of this function so manifest as in the non-sectarian Sunday school on which unusual reliance must be placed

by the adult organization to guarantee its own continuance. Non-sectarian societies are few in number and in most localities they count fewer adherents than any of the popular churches. The movement has an uncertain future even in the estimation of its most optimistic representatives. Hence the need of so organizing the Sunday school that its graduates shall find easy and certain entrance into the adult fellowship. Hence the function of the Sunday school to save the graduates from going out into the world with the 75 per cent. of Protestants instead of into the adults' society.

How shall this function be fulfilled? Four simple, effective means may be suggested.

1. By introducing into the constitution of the Sunday school under the article "objects" a clause to the effect that one of the purposes of the pupils shall be to fit themselves for worthy membership in the adult society, thus giving the scholar *from the start*, the conviction that the Sunday school is in this sense the means to an end.

2. By occasional Sunday exercises in the adults' auditorium for and by the school.

3. By the organization as a connecting link of a class of the young men and young women graduates to study the principles and ideals of the organization they have fitted themselves to join.

4. By providing for pupils of this class a share in the responsibilities of the adults' society, for nothing is so conducive to the fixing of interest in a cause as practical participation in its activities.

THE RE-INTERPRETATION OF THANKSGIVING*

BY PERCIVAL CHUBB.

THE festival of Thanksgiving occupies a special place among the six national festivals observed in this country. It is often spoken of as a uniquely American festival, since no other country has its exact equivalent. As a matter of fact, it bears the familiar marks of the ancient Harvest festival; but it has the larger scope suggested by its new name. It was instituted by the Pilgrim Fathers to render thanks, not only for the bounty of nature, such as it was in that first hard year of their life; but for all God's dealings with them and their cause; in the words of the Book of Common Prayer, for their "creation, preservation, and all the blessings of this life."

It is this larger significance of the festival which concerns us. It consecrates a particular virtue; it calls for the expression of the sentiment of gratitude. It is natural, of course, that it should awaken that seasonal piety which is proper to the Autumn Festival, that same natural piety which prompted the Greek to his Thanksgiving to Demeter, the Great Mother, for her fruitfulness. Let it have the fragrance of the ripened woods and fields, and be crowned with Autumn's mellow beauty of fruitage; but more than this—what more, it will be my endeavor to suggest.

It is good to have a yearly festival devoted to the celebration of gratitude. Gratitude is a form of joy, and a

*An Address before the Ethical Society of St. Louis, Sunday November 26th.

high form of joy, because it is social in its reference; it is the outflow toward others of a generous gladness and the fulness of happy life. Gratitude has the therapeutic value of all wholesome joy; a cleansing value akin to that which Aristotle attributed to the quickening of the emotions of pity and fear effected by tragedy. Its office is to liberate, to purify and intensify the sentiment of thankfulness so that it may irrigate the dry soil of our lives to new fruitfulness of beneficent action.

This office is especially important because the spirit of thankfulness, the sort of lyric gratitude which this festival is intended to evoke, has declined among us as a people, and especially among those of us who have broken away from the old religious moorings. I wish to say a few words about its general decline before dealing with my special topic, which is its decline among religious liberals, and their need of a new form of expressing it.

The virtue of hearty gratitude has declined among us as a nation chiefly because we are so prosperous, so sated with this world's goods; so extravagant and self-indulgent. This is most apparent where it is most serious, namely among the young, and especially among the children of the comfortable classes. To find it fully alive, we must circulate among the children of the poor; for there only do we find that real delight in simple things, and in every simple addition to the resources of pleasure, which is the first condition of true gratitude. It is a truism that the crude rag doll of the poor child generates infinitely more life, more appreciation and the gratitude that follows appreciation, than does the splendid Parisian automaton of the rich child. Gratitude seldom survives superfluity. The principle of this illustration applies more or less to us all. We appraise our gifts too grossly and unpoetically for their material values

and uses, and not enough as symbols of affection and regard. Hence our growing practice of making costly gifts in order to force the sentiment into liveliness; and, what is worse, of refraining from making gifts unless we can make expensive ones.

O tempora, O mores! Can anything be more trying and exasperating than the ungrateful and unappreciative child—or for that matter, adult also—who takes with a greedy or indifferent silence every gift that is thrown into its lap. It knows no surprise but surprise at the smallness of the gift. Happily for our prospect of better things we most of us still detest and resent this unresponsiveness, because we really enjoy gratitude; we realize its intrinsic worth as the expression of wholesome life; and we like it to flow forth from the overcharged heart as freely as the song of the bird flows forth to heighten the gladness of the springtide.

But in the second place, the impulse of thanksgiving has been especially chilled and checked, as I said, in those of us who have had to reject the orthodox religion of our fathers and would avoid the phraseology, the customs, and the ritual which it utilized. We are the victims (to a large extent, unreasoning victims) of this repugnance of reaction. It is most unfortunate. We must try to get over it; only the trouble is that while we are getting over it, our children suffer. We ought not to accept the situation. We must find new means of calling the capacity into activity, in ourselves if possible, but in any case in our children. They are too often the pitiable victims of our extreme reaction.

When in this connection I recall, as doubtless many of you can, the pious customs of my childhood, I realize that among the most important were certain established habits of expressing gratitude; habits for which we heterodox

folk seldom find adequate substitutes. Before the Sunday meal began, at which the large family was united, a few moments were devoted to an expression of thankfulness. Simply said,—“For what we are about to receive, may the Lord make us truly thankful,”—the words served a precious purpose. Again, at the close of the meal, the heart was expected to express its proper sentiment of gratitude by the recital, or more often, the singing of a stanza beginning: “We thank thee, Lord, for this our food.” We modernists object to the words: so the practice is abandoned; and the ethical discipline is lacking, alas!

So high is the ethical value of this capacity for gratitude that it is at least an open question whether it does not more than outweigh the objection we may any of us have to the old theological forms of expressing it. What is precious is the attitude of soul involved. Early education is mainly a matter of inculcating emotional attitudes. The child will do its effective and corrective thinking later: it can very seldom feed a starved emotion back into life. Not at all surprising to me are the cases (and I know of several) in which parents, failing to find the requisite emotional nurture in liberal organizations, have sent their children to orthodox churches and Sunday Schools,—in one striking case I know of, to the Catholic Church, the doctrines of which were abhorrent to the parent.

The retort commonly made to a plea of this kind, is that all these pious practices become perfunctory and meaningless; to which the reply must be, that even so, they are better than no observances at all; for no observances generally mean no evoking of the capacities, which it is important to exercise. If we do not of forethought draw upon the fountains of emotion, if we do not delib-

erately plan to call forth the powers of unselfish gratitude, they will dry up or become unwholesomely stagnant. The forms are indispensable; and our great national holidays,—this Thanksgiving holiday,—are nothing but forms of ceremonial observance, forms of national ritual. Let us make the most of them, remembering (to apply the poet's words) that "the soul is form, and doth the body make"—that soul cannot live without a body. For lack of forms, our children lack soul.

Not to leave this point without a definite word of counsel in regard to the daily discipline of the young in the virtue of gratitude, let me urge upon those who may have been slack or thoughtless that every parent should see to it that the child who receives a kindness or a gift acquires the habit of expressing its gratitude by saying, "I thank you," just as it should be required to express its courtesy by the conventional salutation on the street, or at the beginning and close of a letter. The habit will beget and sustain the feeling. That is how we should proceed in education, from habit and instinct to feeling and reason. Furthermore, wise parents will in the same spirit exact thanks to themselves for services rendered, and suggest and stimulate the child's gratitude toward all those who show kindness and generosity to it. By such habitual formalism, they should help to build up, not only this emotion of gratitude, but all the other basic emotions with which the child ought to be equipped before it reaches the age of reason. Ordinarily our education of the young is far too rationalistic, and neglects those instincts, habits, and emotions upon which the reason builds. It is necessary to remember that reason is but the rudder of our nature, and that our fundamental need is the propelling power of the emotions without which the rudder is futile.

But now to come to the root of our trouble, which deters us from falling into line with Presidential Thanksgiving proclamations. In a word, the trouble is that we are afraid of being anthropomorphic; of indulging in unwarranted license of affirmation about the mysterious and inscrutable Power at work in the world. We think that we no longer believe in a personal God and that therefore human thanks as towards a power that is human are impossible. Those who still call themselves Theists are very shy about making use of the term "God," because they mean by it something so different from the orthodox conception which it implies. It calls up the rejected vision of a wayward divinity dispensing benefits to his favorites from a celestial throne. This scrupulousness is, of course, to be respected; and nothing I say is intended to discount it. The demand for veracity is also a fundamental demand of every healthy soul.

This difficulty of ours is accentuated because it is the God of Nature, "the author and giver of all good things," of the harvest and the material products of nature, which this festival accentuates. But this God of Natural Religion, this kind Provider for human wants, was for many minds dethroned when the evolution hypothesis gained credence. After Darwin, Nature could no longer be regarded as the beneficent power which the eighteenth century had conceived it to be, "the living garment of God," as Goethe phrased it. For the Darwinian she revealed a battle-ground, a slaughter-heap, on which the unfit had perished. Furthermore, she was a Nature which, to use the old phraseology, blest with her sun not only the just but the unjust, and blest as blindly as she smote. In short, nature seemed to ignore moral values and human desert altogether.

What survived from this wreckage was the conception of Nature as law. It is at this, remember, that Tennyson grasps in his "In Memoriam": his is the hard-won faith that "Nothing is that errs from law," that "nothing walks with aimless feet"; and that though we may not see the goal towards which our feet travel, faith may still look ahead to a "far-off, divine event to which the whole creation moves." This left a rather frigid world to live in: it was a de-personalized world of mere law and order. Such a world could evoke none of our deeper emotions. Love can be evoked by things really lovable; the word is applicable only to humanized beings. We may "like" a place or an animal; but "love" asks love in response. A law-pervaded cosmos may move the mind to awe, but leaves the heart untouched. Who can love a cosmos? Who can feel gratitude toward a code of laws? As well suggest that one should express gratitude to a mountain or to the sea for the vision of beauty with which it blesses our eyes, or to the fruitful valley or the dense forest for the benefits which it dispenses to man!

Nevertheless, the sentiment of thankfulness will have its outlet. We long to utter our pent-up emotions of thankful admiration for the marvellous beauty and wonder of Nature; and so we are moved to join with Wordsworth when he exclaims:

"..... Great God! I'd rather be
A pagan suckled in a creed outworn,
So might I standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn."

Aye, we impatiently and impetuously declare: "Better a paganism with joy at its heart and praise on its lips than an arid rationalism which has drained off its life-giving emotions"—were that indeed the alternative, which hap-

pily is not the case. According to Ruskin, all art is in the nature of such response of thankfulness in the presence of nature and life. "All art is praise"; that is, it is begotten of admiration, and is the endeavor on the part of the artist to express his worshipful appreciation of the glory and mystery of the world. Out of such an attitude proceeds Whitman's outburst of praise in his wonderful hymn on the death of Lincoln:

"Praised be the fathomless Universe!"

So that, after all, something of a sense of gratitude toward a natural providence is still possible. And the rational justification of this recognition of a universal providence is that ultimately all things are what they are because the universe, the cosmic order, is what it is. In such an all-embracing providential scheme we live and move and have our being. We are its offspring; on it we depend; our life is part of its life; our pulse-beats part of its rhythm.

We do not make ourselves and our own faculties. We are "creatures of large discourse looking before and after"; with capacities of joy and sorrow, of reason and love,—by no effort of ours or of the human race. Likewise, the bounties of nature by which we live we owe to the mysterious and inexhaustible power of life in which we share. All the riches and fertility of this vast continent man *finds* awaiting his conquest and use; more than that, all the power of mind by which he conquers this cosmic gift, he also *finds*. It is therefore natural to feel a sense of at least awed appreciation of we know not what cosmic power at work in things, and cosmic gift and endowment in which we share, and out of this feeling to exclaim with the good gray poet of democracy:

"Praised be the fathomless Universe!"

This, however, is but one-half of the truth, or less; it

is by virtue of the other moiety, which is commonly lost sight of and unexpressed, that our sentiment of gratitude for the blessings of life must be transformed and transfigured. And here it is that our reinterpretation of Thanksgiving begins.

It is a fact that nature is no longer merely nature. She has been made over by man. Axe and spade, plow and hoe, directed by man's intelligence and wielded by his brave enterprise and patient labor, have put the mark of his inventive and creative mind upon it. Through *his* prowess, and not by the grace or power of a divinity outside him have the wilderness and the solitary place been made to blossom as the rose. He has joined and sundered continents, made new land, new lakes and new streams to water the waste places that he found. Hence it comes that the original cosmic providence has been supplemented by a human providence. That is to say, on the background of this underlying cosmic providence, however we may conceive it, there now appears a much more significant human providence. I say more significant, because it is more directly and impressively the expression of mind; and makes more instant appeal to our human soul, to our mind, heart, and imagination. Thus those wonderful poems in stone which man has built, the great cathedrals and temples, are more significant, evoke richer and deeper emotions, than the cliffs and quarries from which he has hewn the stone and marble. The music of human song and speech and symphony is more wonderful than the song of bird or brook, torrent or storm-wind. Man responds, and ought to respond more deeply to what is human than to what is natural in the usual restricted sense of the word natural.

Thus there emerges that new conception of Thanksgiving for which I wish to plead; an outpouring of the heart toward the secondary providence of Man. I want to win

fair recognition of that hitherto slighted human providence which has been and actually is operative in our world, nearer to us and more humanly appealing to us than the august cosmic providence I have spoken of. It is a providence which has not only increased the fruitfulness of the earth and provided our material necessities, but gained by man's patient and heroic effort knowledge and truth, justice and kindness.

This is my text. Our Thanksgiving should be *primarily* an outflow of gratitude to Man. Let us consider the matter more carefully. It must be distinctly understood that I do not propose to replace the ulterior cosmic providence by this secondary human providence. My conception is that of man conspiring with nature, obeying her laws, and carrying forward her creative purpose, but outdistancing her as the cathedral outdistances the cave, and adding a new and more significant superstructure to her foundation. And this he has done at an awful cost in struggle and labor, in blood and tears, in defeats and martyrdoms; and the great tragic drama of his slow conquest of himself and nature is profoundly affecting when we realize its meaning.

In making this plea I am aware that I take an unusual and, for some people, a surprising and even shocking position. The almost universal tendency in Christendom is to ignore this human providence; to return thanks to God for "*all* the blessings of this life." But this position, if pressed, means a denial of man's responsibility and freedom. If morality means anything at all, it means the responsibility of man for his acts. It ceases to be morality directly we attribute these acts, not to man himself, but to God. Our human life, our system of law, our habit of attributing praise and blame to man, is based upon an evolution of human merit and demerit. Unfortunately

(for obvious reasons) we overlook this primary human responsibility and this human worth when we ascribe all the results of human actions and all human worth, not to man, but to God. We ignore this human worth and look beyond it; we overlook it and fasten the mind exclusively upon that *ultimate cosmic providence* regarded as an ultimate cause. If we attempt any defence of this position we reason that although man may be meritorious, he is so because God made him as he is, and that therefore to God must our thanks be rendered. We do not, however, apply this reason to the criminal, and excuse him because he is as God made him. No worthy man would shelter himself behind any such plea. Rather will he exclaim out of the very jaws of destruction:

"I am the master of my fate,
I am the captain of my soul."

Let me make all this concrete. When a victorious army returns from battle, Christendom has been in the habit of chanting its *Te Deum* just as if all the tragic heroism of the battlefield had to be ascribed to God. To God be all the praise—the great psalm does not recognize man. True, sometimes we raise monuments to the great captains and heroes; but it has been as a secondary consideration: our first and our conventional reaction is one of gratitude *to God*, eclipsing gratitude to man. If the victories are God's, of course the defeats are his also, which means,—to take a concrete example—that when the Christian Russians were defeated by the heathen Japanese they should have chanted their *Te Deum* to celebrate their defeat, thanking God for their humiliation and for chastening them.

There is an impiety about this from the point of view of our humanity which is deplorable and shocking. Man

is in eclipse under the shadow of God, because both Man and God are misconceived. Let me try to enforce my views by other more familiar and humbler illustrations. Let us contemplate such a scene as this: A small family of five is gathered in a little dwelling round the Sunday table for dinner, the great event of the week, the only meal which the family takes together, in fact, a veritable family sacrament. Before the meal begins, all heads are bent and the father gravely asks the blessing, "We thank Thee, Lord, for this our food." All human reference is omitted. The doors of human gratitude are shut tight. No young heart is taught to throb in thankfulness toward the hard working father who has labored the week through to procure this meal, or the unwearying mother who day and night has lost all thought of self in ministering to her household. Would these little hearts praise God less if first of all they thanked and praised father and mother? Would they be better or worse for a recognition of the close-embracing human providence which had been at work to serve them?

Another scene: Dripping and panting stands a man in a street crowd made visible in the lurid glare of a great fire. He has been perilously snatched by a brave fireman out of the engulfing flames. His heart swells with thankfulness for his escape, and he lifts his hands to heaven and thanks God for a miraculous rescue. "Look," says the offended Spirit of Man, "look not above, but beside you. There is thy providence, that dauntless hero and servant of the endangered. Thy thanks shall re-echo back from the vault of heaven until he is thanked. Better forget thy God than forget him."

Yet another familiar scene in the heart of a great city. A group of children playing on the sidewalk which is their only playground. In the excitement of the game one

of them runs with heedless mirth into the middle of the street right into the head of an electric street-car. The motorman does his best, but the wheels grate over the mangled body before he can stop. The poor, little bleeding victim is picked up and carried into a drug store to await help. The destroying forces of life—"accident," we say, "the act of God," says a conventional phrase,—have made havoc with one more young life. But, behold! the repairing forces of a human providence are set swiftly to work. There is no inquiry as to the merits of the case, no calculation as to whether the drooping life of that lowly child is worth saving. Within a few minutes an ambulance arrives upon the scene, all traffic giving way to this prompt messenger of healing. Gently the little broken and bleeding body is placed in it and taken swiftly to the hospital nearby. In a little while the stripped form lies in the hospital operating room, and a skilled surgeon, learned with the medical learning of the ages, backed by all the surgical resources of human invention is doing the best that man can do for man. Gently he cuts and binds, washes and anoints, a band of trained helpers assisting. When, an hour or two later, the unconscious little soul awakes out of its alleviating sleep to a puzzled consciousness of its condition, it is in an immaculate cot in a small aisle of quiet there in the midst of the city's roar. The best of human skill, taught by long centuries of experiment and effort, nurses the body into health. By-and-by the smiling, dislimbed child leaves the hospital, to assume its life in the family, and on the first Sunday, its members go to church and the thanks to God are rendered. That childheart, knowing not that it has been the recipient of the blessings of man's accumulated toil and thought, owns no gratitude to humankind, is taught to feel at that moment no thrill of overmaster-

ing thankfulness to his human benefactors; assumes no vows to repay his vast human debt. The prayer ascends to heaven: "We thank Thee for our creation, preservation and *all* the blessings of this life."

Is it not passing strange that the grateful recognition of the human providence actually present and operative in the world around us should be so rare? Strange that there should so seldom flow forth from our hearts a gratitude to that human power which we ought to thank in the first instance for all that is included under the term civilization; those blessings of safety and peace, of justice and equity which we owe, not to any divine intervention and help, but to the steady, dogged persistence and valor and heroism of our race, our brother man! Strange that no such note should sound in our Thanksgiving proclamations! Do we forget that it is man who has conquered not alone the wild beast in the jungle but also in himself, who has stayed the flood and the tornado, the plague and the pestilence, whose invention and labor have achieved the wonders which make our modern life so much more healthy and livable and marvelous than was that of our ancestors?

Occasionally some sense of our human achievement and indebtedness does break forth. Let us recall for a moment—ancient as it is—the splendid apostrophe of the chorus in the "Antigone" of Sophocles:

"Many wonders there are, yet none is more wondrous than man.

"Tis he that o'er the hoary sea, before the winter's storm-wind makes his way, passing amid engulfing billows.

"And that eldest of the gods, the immortal, unwearied Earth, he wears away, as his ploughs move up and down, and his mules stir the clod.

"He masters by his arts the beasts that roam through the upland wilds, and he brings under the encircling yoke the horse with the shaggy mane, and the tireless mountain bull.

"And speech and wind-swift thought and the moods that inspire social life, he hath learned; and how to avoid the shafts of cheerless frosts beneath the open sky and the arrows of the driving rain—all-resourceful.

"Without resource he faces nought that is to be.

"Ingenious beyond all thought is his inventive skill, as he turns now to evil, now to good."

We may take a hint from this outburst: we are to include in our conception of our human providence not only the few great men who are held in renown for the more splendid conquests of our humanity, but also the vast multitude of the unknown in all lands and through all ages: the hosts of the suffering, unwearied mothers of men; the slaves and serfs harnessed to the merciless Juggernaut of the oppressor; the unremembered artists and craftsmen who have adorned life with beauty; the singers, sages, inventors and discoverers, all the forgotten folk who have added their unremembered increments of value to our vast human inheritance.

There is no exaggeration, or sentimentality in this view. Let me draw support for it from one of the most learned and most sober historians of early man:

"We stand upon the foundation reared by the generations that have gone before, and we can but dimly realize the painful and prolonged efforts which it has cost humanity to struggle up to the point, no very exalted one, after all, which we have reached. Our gratitude is due to the nameless and forgotten toilers whose patient thought and active exertions have largely made us what we are. There is indeed little danger at present of undervaluing the contribution which modern times and even classical antiquity have made to the general advancement of our race. But when we pass these limits, the case is different. Contempt and ridicule are too often the only recognition vouchsafed to the savage and his ways. Yet of the benefactors whom we are bound thankfully to commemorate, many—perhaps most—were savages. We are like heirs to a fortune which has been handed down for so many ages that the memory of those who built it up is lost."

So writes Professor Frazer whose scholarship has given to us that fascinating and illuminating record of primitive history and belief, "The Golden Bough." (Vol. I, p. 211.)

In the process of time, the realization of our indebtedness to humanity, will assuredly produce a new form of religious consciousness and religious spirit; but that time is still far off. Too much of the old conception of man as a miserable sinner still lingers. The theology of the Middle Ages survives in us. One of the most ignorant, as it is one of the meanest and most vulgar expressions of indifference to this sentiment, is frequently heard when on being appealed to in behalf of posterity, the scornful exclamation is made: "Posterity! What has posterity done for me, I should like to know?" Posterity, of course, has done nothing; but the humanity of which posterity is to be the continuator, has done so much that a small grain of indebtedness should suffice to bring home the meaning, in their human application, of the words: "Freely have ye received, and freely, therefore, should ye give."

Yes, freely have we all inherited the fruits of human toil and endurance, the fruits of the human sweat and blood, the strife and struggle, the sacrifices and martyrdoms, which with all due respect to the feelings of our orthodox friends, we may call the Cross and Passion of Humanity as it was trod in the Via Dolorosa of history.

Let me revert again to the great danger of misunderstanding here. Let me repeat that this is not a plea for a human *as against* or as opposed to a divine providence. I have already intimated that a kind of divine cosmic providence must be a postulate of the position which I am taking. This is an attempt to win a reverent (I can scarcely say *more* reverent) and hearty recognition of the

human element that has ruled, and hereafter may in much larger measure rule, the life of man. What I am concerned to emphasize on this occasion is that there is no true and pious conception of the Providence of God which slights the wise, heroic, and tender Providence of Man; that is no true Divinity which is not grounded in a true Humanity. We do not honor God by dishonoring Man. A professed love of God that loves over the heads of a despised or pitied Humanity, which lifts its eyes to the heavens before it has compassionately bent them upon the travailing earth, is an insult at once to God and man.

Yes: a heart that in thankfulness to God forgets to be humanly grateful first to all those who with bleeding hands and feet have cleared the path for us through the tangled thickets of error and ignorance, of hatred and injustice,—often to perish in the attempt—such a heart is guilty of dark impiety. Until the fire of human love has burned on the altars of the heart, no acceptable incense of divine love can kindle and smoke to heaven.

Perhaps I may make my distinction between the two orders of Providence clearer by explaining that I by no means follow the Positivists to the length of advocating a Worship of Humanity. Humanity is their sole providence; they constitute it a new God or Great Being (Grand Etre), and exclude any consideration of the fact that it is only a part and a partial expression of a cosmic life and destiny which enfolds all living things.

This attitude of the Positivists is impossible. In the first place, there is a great difference between gratitude to humanity and the worship of it. I have not time to consider the bearing upon my argument of the fact that human failure, human disloyalty and sinfulness have stained history; it is a fact which must necessarily temper and chasten our attitude toward Humanity. I can only

say now that it is not merely what man has been or what man is that the religious sense can rest upon, but what he would be, what he aspires to be. The significant thing about man is that his "reach exceeds his grasp." It is his sense of his and others' potentiality, his dream of perfection and his inexpugnable sentiment of the ideal which constitute the noble essence of his nature. We may or may not hold that this ideal light which bathes his mind, this star of perfection which guides his stumbling feet, though it be time and again obscured by the clouds of error and folly, is an actual existence. Be that so or not so, the fact remains that the very essence of our human nature, which accounts for its having moved steadily "upward working out the beast," and forward into juster laws and kindlier customs, is the pull and strain of something in our make-up, "the procreant urge" of the world-spirit in us, our capacity for conceiving ideals and insisting upon realizing them in the face of all the odds which Time and Fate have marshalled against us. In this, with all its implications, lies the glory of manhood.

In a former discourse, I alluded to the revolutionizing change that had come over our ways of religious thinking during the last 150 years: the change which replaced (not altogether, but largely) the transcendent supernatural God of the past by an immanent and "natural" one. This change helped us to seek the supreme revelation of a divine power at work in the world in human reason and love, and not in a Nature external to man. The logical conclusion to be drawn for our present purpose from this change in our way of thinking about the Power "behind the veil" is that man is at once human and divine. Man, in the light of this idea of immanence, is the expression at once of a divine principle of reason, affection and will, (no mere blind life-force, the characterless

nondescript Vitalism of Bernard Shaw *et al.*) and of a natural and sub-human principle (inseparable from it) of appetite and passion—strange mixture is he of “dust and deity,” of animal and angel, of saint and satyr! The last word about him must be paradoxical:

“Unless above himself he can erect himself,
How vain a thing is man.”

Himself, yet capable of transcending himself. Such is man; a part of nature by his body, and yet as the master of his body and of the rude unfinished stuff of nature, supernatural, transcendental.

It follows from this view of man that the service of Humanity is at the same time the service of God; or we may render it otherwise by saying that the true service of God is primarily the service of man in the interest of man’s potential godhead. This may be noted as a view involved in some of the teachings of the founder of Christianity: as, for example, when he questions: “Whoso loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” and when he declares of human service that “Inasmuch as ye have done such service unto men, even to the least of my little ones, ye have done it unto God.”

Unfortunately, this human approach to God has not been the main approach. When the rich young lawyer asked Jesus what he should do to inherit eternal life, he was led to give, with the Master’s approval, his own answer: “Thou shalt love the Lord thy God with *all* thy soul and with *all* thy strength and with *all* thy might; and thy neighbor as thyself.” This represents the order and emphasis ordinarily put upon man’s ultimate obligations. The Lord God is to be loved with *all* the heart and strength: and the neighbor comes off a poor second-best.

He has remained so through the centuries,—eclipsed, I repeat it, in the shadow of God,—a God misconceived because Man has been misconceived.

The position which I have been taking would reverse this one. It would proceed from the known and the near to the unknown and the distant; from the brother whom we have seen to the God whom we have not seen,—and for whom some still look in vain, because they do not seek him in Man. It virtually says that if God is to be conceived as reason and love, he is to be so conceived by virtue of what we know of reason and love in man,—the only palpable knowledge we can have.

I began by saying that with us who have rejected the religion of our fathers, the sentiment of gratitude gets frozen at the heart-springs because we feel our sincerity compromised by orthodox modes of expression. I hope the thought I have presented may help toward clearing a way to the freer and heartier expression of the impulse of thanksgiving which must be at our hearts, and which craves an outlet, by giving an acceptable humanized significance to the Thanksgiving idea.

If so, it remains for us to find the proper forms in which to give it utterance. We shall begin at home with the family and work outward to all those, the living and the dead, who in their manifold ways have worked and striven to aid human growth and progress, until we reach the largest possible conception of a Humanity which has been pathetically and tragically struggling through centuries towards a complete human life.

This is not to narrow or impoverish our spiritual life by precluding the outpouring of our sense of wonder and praise in the presence of the universe and that universal or cosmic providence which is implied in it. That old form of mysticism which the sublime wonder of life, its

immensities and infirmities, quickens in the soul may and will remain; and as we look out over the illimitable universe, we shall continue to feel with Wordsworth, the "presence that disturbs us with the joy of elevated thoughts."

But there is another form of mysticism possible to us: that which comes of our imaginative, spiritual identification of ourselves with man, flesh of his flesh and soul of his soul in all its heights and depths. That "enthusiasm of humanity" which has sometimes been expressed in words and more rarely in personality, may perchance reach to such intensity that he who feels it may experience a mystical sense of union with his kind as deep as the ecstasy of the theological mystics, in which the self became merged in the sense of union with the Divine.

May we not then predict a new type of religion or religious consciousness, growing as our sense of nearness to Man deepens and widens? If I may dare to put the premonition of such possibility into words, it will mean that to the God-consciousness of the mystics—whether it be a Christian Thomas à Kempis, a "God intoxicated" Spinoza, a Quaker mystic of the inner light, like George Fox, or an ethical mystic like Emerson—there will in time be added a Man-consciousness bred of deep communion with the spirit of Man. Out of such a consciousness, as it grows now and hereafter, will arise that sentiment of gratitude toward Man, that sympathy with his struggles and outreachings, which will make of the Thanksgiving Festival above all else a great Festival of Humanity.

ETHICAL RECORD SUPPLEMENT

Ethical Union Convention

THE annual meeting of the American Ethical Union was held in New York, Monday, Nov. 20th, at the Meeting-House of the Society for Ethical Culture. Delegates from the New York, Philadelphia, and Brooklyn Societies attended the two sessions, at 11 A. M. and 2.30 P. M., during which many problems of great importance to the Ethical movement were discussed, and several plans adopted with a view to extending the influence of the Ethical Culture idea.

Perhaps the most important of these plans was that of establishing an Ethical Correspondence Bureau. Dr. Adler, in seeking a mediate position between concentrated activities of separate societies and the popular extension of the Ethical idea among the people at large, pointed to the plan proposed by Professor W. H. Lighty, of the University of Wisconsin, whereby, alongside of the activities of each separate society, there could be organized a system of extension-work through correspondence. The plan as proposed by Professor Lighty is as follows:

The Correspondence Bureau, with headquarters at Madison, Wisconsin, will charge itself with the following duties: (1) The circulation of package libraries on ethical subjects. Under this heading answers could be sent out to people seeking information on problems of ethics, religion, moral education, etc. (2) Weekly circular letter-system, whereby people could be kept posted on the various activities and undertakings of the various societies and of the movement at large. (3) The more general circulation of ETHICAL ADDRESSES, the *International*

Journal of Ethics, and other Ethical literature. (4) Personal correspondence with outside members. Professor Lighty's idea is that in each society there should be one *Corresponding* Secretary elected, to answer letters of people apparently interested in the Ethical movement, and to establish ethical correspondence between persons unknown to each other. (5) The organization of small groups of persons interested in the movement, assisting and guiding them until they are ready to form a society. (6) Assistance for personal ethical culture. The Bureau is to be a sort of moral dispensary, to answer personal questions of an ethical character, the idea being to increase the co-operation of lay members.

The plan in detail, as outlined by Professor Lighty, involves an initial expenditure of \$2,000 annually.

The delegates present, realizing the necessity of the work which such a Bureau will undertake, and the desirability of more aggressive and intelligent publicity, approved the plan with unanimity. The work of the Bureau will be directed from Madison, Wisconsin, under the leadership of Professor and Mrs. W. H. Lighty, and will thus be assured from the very start of the competent guidance which has made the University Extension department at Madison so widely known throughout the country.

In her report of the Summer School at Madison, Mrs. Anna Garlin Spencer spoke of the remarkable interest aroused in the work done by Mr. F. J. Gould, of the Moral Education League of England. She referred to the definite results accomplished by the four years' work at Madison indicating truly permanent elements of success: the stirring up of individual interest in matters of ethics and moral education, the definite moral instruction in the high schools and some grade schools of Wisconsin, and in

the Practice School connected with the School of Pedagogy at the University of Wisconsin. In regard to the question of conducting summer schools in other parts of the West, Mrs. Spencer advised that there be a year of intermission, so that there could be a large representation at the Moral Education Congress next summer. Mrs. Spencer's report was accepted, and the meeting voted its appreciation of and confidence in the fundamental work that has been accomplished at Madison under her direction. The Union also expressed its deep appreciation of the generous and unselfish action of Mrs. Spencer in voluntarily reducing her compensation from the Union.

Mr. S. Burns Weston spoke of the wide sphere of influence exercised by the *International Journal of Ethics*, which goes to the libraries of all the big universities, colleges, divinity schools, the large public libraries, etc., and is, in its own distinct field, the foremost quarterly of its kind now published. It was voted that an amount not exceeding \$300 be appropriated for the *Journal*.

Dr. Adler's presentation of the important work done by Mr. Spiller and the International Ethical Union resulted in a vote to raise our contribution to that end from \$850 to \$1,000.

The question of establishing Ethical Clubs in universities was then taken up. Professor Leuba's report indicated the influence which such clubs could exercise in ethically balancing the university life and in providing centers of ethical activity and moral enthusiasm in the larger institutions of learning. Such a club has already been started at the University of Wisconsin, under the leadership of Professors Sharp and Lighty. Dr. Elliott's account of the prospects of starting an Ethical Club at Cornell was encouraging. The Ethical Club should have for its main idea to try and talk together on the big points

of life. But it should be more than merely a forum for the discussion of ethical questions. It should be a centre of ethical activity.

In the afternoon session the Union considered the problem of Moral Education and the relation which our societies should take towards the movement for ethical training in school and home. Mrs. Spencer, in her report, clearly pointed out the marked increase of interest along this line among the educators of our day, and spoke particularly of the significant rôle which the Ethical Societies can play in this movement. The question whether the American Ethical Union should undertake the initiative was discussed, and the advisability of forming a national committee of moral education was considered. It was voted that the chair appoint a Committee on Moral Education and Ethical Training, with power to confer with and enter into co-operation, or such relations as it may deem wise, with those outside the Ethical Societies interested in the same cause.

Professor James H. Leuba then reported on the question of ethical ceremonial. He suggested that a committee be appointed to inquire into the desirability and feasibility of taking steps towards the enrichment of our meetings, a committee that should collect material already used and make it accessible to our inspection. The Union appointed to this end a committee consisting of Messrs. James H. Leuba, Albert B. Williams, Alfred W. Martin, Henry Neumann, and R. A. Tsanoff.

Mr. Robert D. Kohn spoke of the non-resident membership of the New York and other Ethical societies, and the desirability of transferring such membership to the American Ethical Union, when it shall have organized its Correspondence Bureau and shall be prepared to take

care of it, getting consent, of course, of the members themselves. It was so voted.

The officers of the Union, elected for the ensuing year, are: Professor Edwin R. A. Seligman, president; Mr. S. Burns Weston, secretary; Mr. A. M. Bing, treasurer.

R. A. TSANOFF.

THE ETHICAL CULTURE MOVEMENT¹

BY FELIX ADLER, NEW YORK.

It is the object of this address to give a brief account of the aims and purposes, more particularly of the American Societies for Ethical Culture,² and of their relation to modern religious tendencies. Their general aim, as the name indicates, is simply ethical culture; neither more nor less. The term "ethical" was chosen in place of "moral" on the ground that "moral" connotes rather the external side of conduct, the conformity of actions to the standard of the moral law, while "ethical" refers more to the inner side of conduct, to the motives from which alone right acts derive their worth, to the source in the character from which right motives flow. It is, of course, the object of the Ethical Societies to promote both the good act and the good motive. There is at the outset an objection which has frequently been stated and requires to be met. What need can there be, it is asked, of a new association for the object mentioned?

1. Originally printed in the Forum under the title, "Ethical Culture and Modern Scepticism," it was reprinted in the first issue of Ethical Addresses, January, 1894, under the title, "What Do We Stand For?" It has been long out of print, and is republished, with slight revision, to meet the demand for it.

2. The Society for Ethical Culture was founded in the City of New York in 1876. There are similar societies in other cities of the United States, Germany, France and other countries. These societies are now organized into an International Ethical Union, with headquarters in London, under whose auspices the first International Moral Education Congress and the first Universal Races Congress were held.

Is not every church a society for ethical culture? Is there any necessity for an ethical movement outside the churches? Nay, it is not a waste of effort to attempt to do on the outside that which can be done within with far greater efficacy and more lasting results?

To this objection we are bound to answer in the first place that there are many thousands and tens of thousands of men and women at the present day whom the Church, for one reason or another, does not reach, on whom the teachings of religion have lost their hold. And in this class of persons are included not only many eminent professors of science, many leading writers and artists, many of those practical men who have achieved commanding success in commercial and industrial pursuits, but multitudes of the working-class, especially in our large cities. It has long ceased to be true that religious indifference is confined to the so-called upper class. It has gained ground and is daily gaining more and more ground among the people generally. The times have mightily changed since Goethe wrote his famous aphorism, "He who has science and art has religion; he who has not these two—let him have religion." Even the first of his two statements is true only of the select few among the followers of science and art, of those rarer personalities to whom the love of truth and beauty has become an overmastering passion. The great majority of so-called scientists and artists are mere craftsmen, devoid of all high idealism, and derive no religious equivalents from their daily work. The second of his statements, whereby he remits those who have not science and art to the care of the churches, has even to a greater extent lost its point.

Whatever may have been the situation half a century ago when Goethe wrote, to-day a wave of sceptical

opinion is passing over the masses of the people in all civilized countries, so that the number is exceedingly large of those who neither have the idealism of science and art to support them, nor are willing or able to accept the current creeds, and who are therefore allowed simply to drift as best they may, wholly uncared for on the moral or spiritual side of their natures. The question therefore arises, and it is one which cannot be shirked in view of the moral dangers with which we are threatened, in view, for instance, of the alarming progress of the divorce movement, in view of the growing corruption of our politics, in view of the ever-increasing unrest and discontent of the laboring classes which it will tax the moral forces of society to the utmost to appease,—the question arises whether some effort should not be made to build up the moral life of those whom the Church has ceased to influence, to develop the moral instincts of children, to fortify the character of the young against the temptations of intemperance and licentiousness, to cherish the love of justice and the capacity of self-sacrifice.

Now, if the acceptance of a creed were an indispensable condition of the moral life, the problem of reaching the unchurched could not be solved. For it is precisely the acceptance of the current creeds that has become impossible to many honest thinkers. And if morality and religious belief must stand and fall together, then the outlook into the moral future of the human race would be dark indeed. But it is at this point that the Ethical Societies have taken a new departure. The gospel which they preach is essentially this: that the good life is possible to all without the previous acceptance of any creed, irrespective of religious opinion or philosophic theory; that the way of righteousness is open and can be entered

directly without a previous detour through the land of faith or philosophy. The word "righteousness" acquires in the Ethical Societies the supreme place. It is written in our Holy of Holies. It is pronounced with reverence and piety; it is the best thing in the world we know of.

This does not imply that belief in God or in Christ is denied. The Ethical Societies are not societies of free-thinkers or agnostics. Many who belong to us are radicals and agnostics, but others are ardent theists. We think that we have found a new bond of fellowship, a new common ground upon which agnostics and theists and good men of all shades of belief and opinion can stand together: it is the common pursuit of righteousness, the supreme desire to see righteousness flourish on earth. But for those of us who have deep religious emotions, whose religious needs and aspirations are keen, the question of precedence as between religion and morality has been settled in a new way. Hitherto the opinion has prevailed that morality is the corollary of religion. Our own conviction is the very opposite, viz., that moral truth is the main proposition from which religious belief, if deduced at all, must follow as the corollary. Our conviction is that in proportion as a man becomes morally regenerate will he be open to the impression and influence of spiritual truth; that moral regeneration must come first, and spiritual insight will come afterward; as it is written, "Blessed are the pure in heart, for they shall see God." First purity of heart, then the divine vision. The aim of the ethical movement, therefore, is moral regeneration—regeneration of the individual, and of human society as a whole.

The phrase, "mere morality," is often heard nowadays, and is commonly pronounced with a somewhat contemptuous accent, as if morality pure and simple were

a poor and impotent thing. But to couple the belittling adjective "mere" with "morality" seems unwarranted, nay, blasphemous. One might as well speak to the lover of mere love, to the benevolent of mere charity, to the lover of his country of mere patriotism; and yet all these—patriotism, love, and charity—are but isolated rays of the sun of righteousness, which in the fulness of its light is more than they. And it may be stated as a fact that to many of those who have joined the Ethical Societies, this gospel of Righteousness has become a veritable salvation. There was a time when their life seemed utterly dark and desolate. Through no fault of their own, the faith which had been transmitted to them at their mother's knee had become uncertain; corroding doubt had attacked their most cherished beliefs; and, in the bitterness and anguish of the inner struggle which they underwent, it seemed to them that the world was emptied of all that is most sacred, and that life was robbed of all that gives it worth and meaning. But, as a star in the night, there rose above their heads the star of duty, and, as the dawn of day, there came into their hearts the conviction that, whatever else might go, something infinitely precious and sacred remains, something which they could not lose. They felt that the distinction between the better and the baser life remains, and that they could lead the better life if they only would, and that even in the attempt to do so there is inspiration and support and solace. Though the waters of scepticism might sweep away the whole superstructure of religious belief, the Rock of Righteousness remained, upon which they could build up their lives anew.

But, it may be asked, what leverage is at our command? to what motives can we appeal to rouse men from their inertia and lead them to the pursuit of the

moral goal? Savonarola, in one of those powerful sermons of his, the echoes of which have reverberated through the centuries, puts the question why it is that men choose the life of pleasure and worldly advantage rather than the good life, which on its own account is so much to be preferred; and he answers by saying that "their eyes are blinded by the mists of the world, so that they cannot see the good life in all its beauty." Could they do so, it would exercise upon them an irresistible attraction. In this statement is indicated the method of propaganda which every moral movement must use. The thing to do is for the teachers, the leaders, to see clearly the scheme of right living and to make others see it; to be aglow with moral passion, and to kindle in others the same fire; to be in earnest, and to infect others with their earnestness. Just as the teacher of art educates pupils and trains up artists by first himself seeing the hidden Beautiful and then helping others to see it; nay, so enhancing their faculty that they may see perhaps far more than he does,—so the moral teacher gains adherents and wins acceptance for his teachings by first seeing fine shades of right and wrong which perhaps escape the common eye, and possibilities of concord and co-operation among men which transcend the common hope, and then making others see what he sees. All the great moral movements of the world have radiated from great personalities. Christianity was built on the personality of Jesus. The creed-makers came afterward, and they did not altogether improve on what they found before them. Doubtless the gift of moral vision is unequally distributed; the few who have possessed it to a paramount degree have become the world's great prophets and leaders. But the method of the supreme masters should be followed

by the humblest of their successors, and it is as true to-day as in the days of Isaiah and of Jesus that by as much as a man sees, by so much will he influence.

What, then, is our attitude toward the churches? Certainly it is not unfriendly; and, on the other hand, cheering words of recognition and messages of God-speed have come to us not infrequently from them. The Ethical Societies cover ground which the churches cannot cover; they are missionary societies of the moral life in *partibus infidelium*. But they aim also to be more than that. They hope to render a service to the Church itself, and as to the nature of this service a few words of explanation will now be necessary.

The human mind cannot permanently abide in dualism. There lives in us an inextinguishable desire to bind together in unity our manifold experiences, to harmonize the world which we carry within us with the external world, the order of nature with the moral order. The demand for the reconciliation of Science and Religion is one that cannot be evaded, though the terms upon which the alliance shall be concluded may still for a long time to come be disputed. There was a time, indeed, when Science and Religion were completely at one. Science and Theology were married; Theology was the husband, Science the wife. But the union was an imperfect one, because not founded on the recognition of the equal rights of the spouses. "The man was the head of the woman": Science was subordinate to and oppressed by Theology. The change for the better did not come till the independence of Science was recognized, till she was left free to follow her own course, to seek truth wherever she might find it without being hampered by the requirement, prematurely imposed, of bringing her truths into accord with truths of a wholly different kind. And not

only Science, but Religion eventually gained by the change. The picture of the universe as it is unfolded to us by modern science is infinitely grander than that with which our pre-scientific ancestors were acquainted, and the conception of the Divine economy as entertained by modern religious thinkers has proportionately gained in sublimity and depth.

It would seem that a like state of things should now be brought about between religion and moral science. Moral teaching has been in the past and still is almost exclusively in the hands of theologians. The leading interest of these teachers, however, lies in the realm of doctrine, and they have had, as a rule, no special training for the scientific study of the subject of ethics. The consequence has been that the progress of moral science, like that of the natural sciences under similar circumstances, has been greatly retarded. It is true that ever since the Revival of Learning, philosophy has sought to wrest the field of morals from the control of theology and annex it to her own domain, and various imposing ethical systems have been erected on purely metaphysical foundations. But then the influence of philosophy on ethics is closely akin to that of religion. This influence is both good and bad. It is, on the one hand, the great value of formulas in general that they help us to see more clearly the facts which comport with them, and from this point of view the formulas of religion and philosophy have not been devoid of the greatest usefulness. There is perhaps no metaphysical system of ethics, no religious creed, that has not brought more clearly into view, or set into a brighter illumination, certain aspects of the moral life that had been less clearly apprehended before or wholly ignored. But, on the other hand, it is the vice of all formulas, whether re-

ligious or philosophical, that they tend to shut out from view certain other facts, certain aspects which do not fit into a formula; and therefore it is equally true to say that there has never been a philosophical system or a religious creed which has done justice to the moral life as a whole. What we need is that there should be in ethics the same relations between formulas and facts that already prevail in the other sciences.

Facts now are everywhere in the foreground, are observed and recorded with the utmost precision, and theories are treated as so many handles by which phenomena may be seized and the uniformities subsisting among them apprehended. Theories are made tributary to the explanation of facts, facts are no longer impressed into the service of theories. There is hardly a single generalization of science, however widely accepted, that has entirely stripped off its hypothetical character. There is not a single scientific formula which the investigators of nature are not ready to lay aside if new facts should come into view which its terms do not cover. The one animating impulse of a scientific research is the desire to ascertain the truth. In like manner, the one determining motive of ethics should be the desire to promote the knowledge and the practice of the Right, and all religious and philosophical formulas should be tested by their ability to subserve this end. It is taking a false attitude to start with the assumption that any system of ethics is a perfect system, from which nothing may be subtracted and to which nothing requires to be added.

There is no doubt that all philosophies and all the great religions have contributed, though in unequal degree, to the advancement of ethical thought and practice. But it is equally certain that the whole truth

in the sphere of ethics has never yet been uttered, that we are still at the "cockcrow of civilization," that the moral evolution of mankind, far from being complete, has only begun. The actual phenomena of the moral life have by no means been explored as they should be. The evolution of conscience among mankind generally has only begun to attract attention. The development of conscience in the young is little known. The scientific study of character which Mill proposed has remained a desideratum to this day; and yet there is nothing more evident than that if we wish to form and reform human character, we ought to know a great deal more than we do about the material we are trying to shape. Then, again, the practical problems of ethics have not received the attention they deserved; such questions, for instance, as those of the hygiene of the passions, the best methods for the training of the will, and again, beyond these, the larger problems that affect the welfare of society as a whole, the problem of justice as between the social classes, the problem of the moral functions of the State, and the like. In regard to all these matters there still exists the greatest uncertainty, the most deplorable confusion of thought. The general commandments of religion, such as "Love one another," the abstract formulas of philosophy, do not serve us when standing face to face with these specific problems; and yet, if moral science is to have any value, it must help us by unravelling precisely such knots as these. It must prove its value by giving us more specific guidance.

There is ample occasion, therefore, for ethical culture work outside the churches. There is room for teachers and preachers and societies that will make a specialty of ethics apart from religion. The principle of the division of labor or of the specialization of effort which has been

applied with the most salutary results in all branches of knowledge, and in all departments of practical life, should also be applied to the cultivation of religion and morality, and when applied will no doubt prove advantageous to both. The Church indeed will not forego its time-honored privilege of directing the conscience of mankind, but neither is there any reason why the Church should object to seeing new opportunities of moral study and moral training created outside its boundaries. On the contrary, the Church should, and no doubt will, joyfully assimilate and adapt to its own uses whatever fruits meet for acceptance these new opportunities may call forth, and the results of ethical science will, in the end, conduce even more powerfully than those of natural science to clarify, refine and exalt the religious conceptions of mankind.

Ethical culture has sometimes been compared to horticulture, and the comparison is not inappropriate. As the interest of the skilful gardener is centred in his plants and not on plants in general, so the ethical society is interested primarily in improving the moral life of those who belong to it. The regeneration of humanity as an aim is not forgotten, but chief attention is given to regenerating that section of humanity which the ethical society can reach. As the gardener seeks to discover what soil is best and what environment most favorable for his plants, so an ethical society seeks to discover the conditions under which the different species of human plants will best unfold. The aim in either case is definite. But by as much as the beauty of holiness transcends the beauty of flowers, by so much does the task of developing into the perfect stature of manhood and womanhood transcend in dignity and in the

sacred feelings with which it is associated, every other merely secular pursuit.

In accordance with these views, the Ethical Societies have devoted themselves largely, and from the outset, to the business of education. The best Sunday-school teachers of the country are keenly alive to the defects of Sunday-school teaching as it is commonly carried on. To correct these defects, to devise a scheme of moral education for children, based on rational, pedagogical principles in harmony with the tendency of the New Education, has been a prime object. Then, too, school education in general has received special attention. It has been felt that the whole school and the atmosphere of every class-room should be permeated by the ethical spirit, that not alone the moral lessons proper, but the history lessons, the literature lessons, the discipline and government of the school, should have the ethical accent. Above all, it is believed that the school does not fulfil its true mission unless individualization in teaching is carried to a far greater extent than has been customary: and to this end, in the school conducted under the auspices of the Ethical Society in the city of New York, new branches have been introduced, such as manual training; and increased stress has been laid upon the teaching of art and elementary science, with a view of affording increased facilities for testing the natural bent of every pupil, and of educating him along the lines which Nature seems to have marked out for him. The Ethical Societies have realized from the beginning that the elevation of the working-class is the one great moral problem of our age, and have endeavored in various ways to contribute their mite toward its solution. They have been instrumental in organizing, in addition to the Ethical Culture School of New York, Neighborhood or Settlement houses in different cities, District Nursing

among the poor, the erection of Model Tenement houses, and other philanthropic agencies. To further the scientific study of the problems these institutions suggest, they aided in establishing the School of Applied Ethics, which held several summer sessions at Plymouth, Mass., and the Summer School of Ethics, which has held four sessions at Madison, Wisconsin, and also the *International Journal of Ethics*, which is now in its twenty-second year.

The institutions above enumerated owe their origin to the initiative of members or lecturers of the Ethical Societies, or of both, but some of them are now under separate management, and many persons not otherwise affiliated with the ethical movement have largely contributed to their support. These various agencies of study and work are, of course, the merest beginnings. They are referred to only as indicating in a general way the practical drift of the movement.

It remains to call attention to one other point. The ethical movement, in this like the Church, furnishes employment to a great diversity of talents. It requires the services of teachers of children, college professors, journalists, platform lecturers; of persons who charge themselves with the moral analogue of the "cure of souls"; and of preachers—preachers of righteousness. The last category especially offers a new field and opportunity to earnest and gifted men and women, who are now being deflected from their natural vocations. There are not a few students in the upper classes of our colleges and in theological seminaries, who feel what is termed a call for the ministry who desire nothing so much as to be the moral helpers of their fellow-men in the peculiar way possible to the preacher, and who yet are deterred from choosing this career, and finally enter into other callings for which they are not half so well fitted and where they

achieve but a meagre success, either because of intellectual difficulties besetting the doctrines they are required to accept or because, though faith is not wanting, they feel themselves to be still in the process of intellectual development, and do not wish to be pledged and bound to the articles of a creed which they are well aware they may outgrow later on. To such persons, the vocation of the ethical preacher affords a clear and admirable escape from their difficulties.

In this vocation they can become the moral helpers of others. They can take hold of the world's woes and wrongs and strive to alleviate and redress them; they can become soldiers of the light battling for the cause of truth and justice. Whatever their present religious beliefs may be, they are not required to deny or to hide them. They have full liberty to express on ethical platforms the convictions which they hold most dear and sacred. But at the same time there is no mortgage upon their future thought, there is no fetter to hold back their mental pace. As their intellectual horizon widens their thought is free to expand, and to assimilate every new truth of which they may become cognizant. They are pledged to nothing except to promote, with all the power of brain and heart, the end of right living among mankind; and this is an end, the certainty of which to an honest nature can never become "clouded with a doubt."

The subjoined statement is intended to define the attitude of the ethical movement toward religion. It has never been passed upon by the Societies, and should not be understood as in the nature of a formal declaration;

but it expressed, when drawn up in 1893, the views of the lecturers of the American Ethical Societies:

A Statement as to the Attitude of the Ethical Movement toward Religion.—There are two senses in which the word religion is commonly used. In the one sense it describes a passionate devotion to a supreme cause. In the other sense it is applied to affirmations concerning the connection between man's being and the Universal Being. The ethical movement is a religious movement in the former sense.

Those affirmations in regard to which dissent is inadmissible, determine the collective character of a movement. In regard to the connection between man's being and the Universal Being dissent among members and lecturers of Ethical Societies is admissible; hence the ethical movement as such is not a religious movement in the latter sense.

In the ethical movement, lecturers as well as other members are free to hold and to express on the Sunday platform theistic, agnostic, or other philosophical beliefs. But they shall clearly indicate that these beliefs do not characterize the movement. They shall not seek to incorporate these beliefs into the statement of principles of an Ethical Society, and they shall not introduce at the general public exercises of the society forms or ceremonies which are founded on their private beliefs. But nothing in this paragraph shall be construed so as to exclude or reflect on the value of religious services among members of Ethical Societies when held in such a manner as to commit only those who take part in them.

Members of Ethical Societies shall be presumed to feel a serious interest in the moral end, but they shall not be required to express a belief that the moral end is the su-

preme end of human existence. For though the supremacy of the moral end is implied in the very nature of morality, it is not to be expected that this implication shall be clear to all whose interest is serious and capable of further development.

Lecturers of Ethical Societies, however, shall be expected to possess as a sure conviction the cardinal truth of the supremacy of the moral end. All persons otherwise competent, who accept this truth, and who, in virtue of it, assign to the principle of righteousness the sovereign place in the spiritual life, whatever may otherwise be their philosophical or religious opinions, shall be eligible as lecturers of Ethical Societies.

RECORD SUPPLEMENT

Basis of Union of the New York Society for Ethical Culture

I.

We aim to increase among men the knowledge, the love and the practice of the right.

II.

As means to this end, our Society devotes itself to the following specific objects:

1. Meetings in public at stated intervals, and the maintenance of a public platform for the enforcement of recognized standards of right, the development of new and higher conceptions of duty and the quickening of the moral life.

2. Systematic moral instruction of the young, founded on true pedagogic principles.

3. Promotion of continued moral self-education among adults, by forming classes and groups for study and mutual inspiration.

4. General educational reform, with main stress on the formation of character as the purpose of all education.

5. Earnest encouragement of all practical efforts which tend to elevate social conditions.

6. Such other specific objects as the Society may from time to time agree upon.

III.

Interpreting the word "religion" to mean fervent devotion to the highest moral ends, our Society is distinctly a religious body. But toward religion as a confession of faith in things superhuman, the attitude of our Society is neutral. Neither acceptance nor denial of any theological doctrine disqualifies for membership.

IV.

The supremacy of the moral end is implied as a cardinal truth in the demand for ethical culture.

General Aim of American Ethical Union and of International Ethical Union

THE GENERAL AIM of the AMERICAN ETHICAL UNION and of the INTERNATIONAL ETHICAL UNION is: *To assert the supreme importance of the ethical factor in all relations of life—personal, social, national and international, apart from all theological and metaphysical considerations.*

Principles of the English Union of Ethical Societies

THE GENERAL OBJECT OF THE UNION IS:—

To advocate the supreme importance of the knowledge, love, and practice of the Right.

THE PRINCIPLES OF THE UNION ARE:—

(a) In all the relations of life—personal, social, and political—the moral factor should be the supreme consideration.

(b) The love of goodness and the love of one's fellows are the true motives for right conduct; and self-reliance and co-operation are the true sources of help.

(c) Knowledge of the Right has been evolving through the experience of the human race; therefore the moral obligations generally accepted by the most civilized communities should be taken as the starting-point in the advocacy of a progressive ideal of personal and social righteousness.

(d) For each individual, after due consideration of the convictions of others, the final authority as to the right or wrong of any opinion or action should be his own conscientious and reasoned judgment.

(e) The well-being of society requires such economic and other conditions as afford the largest scope for the moral development of all its members.

(f) The scientific method should be applied in studying the facts of the moral life.

(g) The moral life involves neither acceptance nor rejection of belief in any deity, personal or impersonal, or in a life after death.

(h) The acceptance of any one ultimate criterion of right should not be made a condition of ethical fellowship.

(i) Ethical Fellowships are the most powerful means of encouraging the knowledge and love of right principles of conduct, and of giving the strength of character necessary to realize them in action.

TEN REASONS FOR SUPPORTING THE ENGLISH UNION OF ETHICAL SOCIETIES.

1. BECAUSE Ethical Societies endeavor to bind all men together in a mutual effort to promote right living.

2. BECAUSE Ethical Societies make no inquiries into anyone's beliefs and draw up no creeds.

3. BECAUSE the Churches are losing their hold upon thinking people through adherence to systems of belief

that were drawn up many centuries before the dawn of the present scientific age.

4. BECAUSE men do not agree, and are never likely to agree, in matters of dogmatic belief, and therefore there is no likelihood of securing, either now or in the future, a religious unity based upon such belief.

5. BECAUSE men do agree that righteousness in the home, in business, and in public life is what the world needs, and there is therefore a reasonable hope of establishing a religious unity upon that basis.

6. BECAUSE mutual endeavor in societies founded for the one purpose of increasing righteousness is the simplest and most effective method of attaining that end.

7. BECAUSE thousands of men and women, who do not accept the teachings of the Churches, have no religious organization to which they can belong.

8. BECAUSE Ethical Societies welcome men and women of all creeds or of none, and insist only on the principle that morality should be independent of dogmatic belief.

9. BECAUSE Ethical Societies foster the religious spirit while bringing it into harmony with the reasoning faculty.

10. BECAUSE the Union of Ethical Societies aims at a clear and reasoned presentation of the ethical aspect of every question of public importance as it arises, and will, as far as its funds allow, impress this aspect on the attention of the public.

MAN'S NEED OF RELIGION*

BY WILLIAM MACKINTIRE SALTER.

PERHAPS my subject to-day has an old-fashioned sound to some of you: "Man's Need of Religion." There are those who think that religion is out of date. They say, "We are to be free men henceforth, not bound down by anything. What is the use of talking of what the race has outgrown?" This impatience used to find eloquent expression in the speeches of Colonel Ingersoll, to whom religion appeared almost always in the light of something that enslaved. And yet I dare speak of man's need of religion—speak of it to liberals (to few others will my words have any particular appropriateness), and I speak as a liberal.

Two things come to me at the outset: one is that the old religion does enslave; the other is that it is necessary to distinguish religion from the old religion. To forget this, is to be like the anarchist who from objecting to laws, comes to object to law.

The old religion does cramp and restrain man; not because it was designed to, but because it is the thought of yesterday, really of a far distant yesterday, and to-day's thought is different. If to-day's thought is to live, it must throw off the yoke. And yet man's fundamental situation has not changed. In the new intellectual world we have still the old problem—how to live. Because one no longer believes in priests and miracles and

* First given before the Society for Ethical Culture of Chicago, November 10, 1901.

incantations and prayers does not radically alter things. The laws of life are the same—the laws for the individual and for society; still are men inattentive to these laws and heedless of them; still do they suffer and destroy themselves—individuals and societies do. The way of happiness, of joy—the way even of security they do not follow. The great, deep problem of adjustment remains, I say, at bottom the same; the new thought means little more than that we have somewhat clearer light in which to face it. We see now, for instance, that we have to work out our own salvation in a sense that the past with its thought of protecting and succoring angels and gods never could have understood. But to save ourselves to live, to be happy—for communities to do this as well as individuals, for mankind to rise to the heights that belong to it: this is the problem which presses now as truly as it ever pressed; and the sense of it, a certain attitude to it, a certain belief and intensity of belief about it, is what marks off what I call the religious man.

“And what is religion?” one of Buddha’s disciples asked him one day; to which the master replied, “It is the perfect agreement of the will with the conscience.” When one begins to attend to what he knows, to strive and act, that is the beginning of religion with him. Knowledge, ideas, conscience, these are not religion. The very conditions of existence (particularly of social existence) give one some notions of right and wrong. But when these notions become interpenetrated with feeling; when they become convictions; when they actually take hold of one and give one a sense of obligation; when as a result there is effort and striving; when the man seeks to *bring himself into line* with the standards set up in his mind, then that interior principle and energy arises within him, which we call religion.

Men have always been distinguished into the religious and the irreligious, and the same distinction holds among liberals to-day. There are people, equally enlightened, equally scientific, equally acquainted with Darwin and Spencer, some of whom are content with these ideas and possibly do not even take the trouble to propagate them, while there are others, who along with the enlightenment, have those inner scruples, those longings, those dissatisfactions with themselves and with society, those efforts and struggles, which mark them off as religious men and women.

I came across, the other day, a remark of a clever German novelist to this effect: "Religion is no more necessary to the healthy soul than corsets are to the well formed and well conditioned body." It may be so—but where is the healthy soul? Occasionally we may find a well-formed and well-conditioned body—though they seem to be rare now-a-days; but where is an anywise perfect soul? Where is a perfect society,—and how otherwise can any individual be perfect, since the individual is, after all, but a member of a society? Or where is there, if the term seems less exacting, a healthy society? Not here in America, not in Europe, not in Asia, nor anywhere on this earth. All human societies that we know of have sores, diseases, sicknesses, and every single person is more or less affected. The best we can say of given communities or individual men is with a qualification,—some may be better off than others—that is all. Grant then that religion may be unnecessary to the healthy soul, where is the application of this fine generalization to people such as we are or know? The truth is, man, society, are yet in the making; that is a part of the meaning of what we call evolution. Perfection is far ahead; and to argue from what would be true if we were perfect to

what is true when man is but half way up the ladder or at the beginning of it, is mere conceit and blindness. It is a beautiful idea that we might live as gods, but it is an unreal idea, and we have to put it away from us, if we are to settle down to our real tasks as men.

By religion I mean a factor in the process of the building up of life, and I assert that for the vast mass of men (practically all men), it is an indispensable factor, a strict necessity. The Christian religion may be a passing phase, so may the Jewish religion, so may the Buddhist religion; but religion itself is not a passing phase. Like a subtle spirit, it passes from form to form; it lives under one set of cosmic views and when they break up and dissolve, it adapts itself to whatever views may take their place; it is always the sense of certain things we must do to live, it is remembrance of these things, reverent attention to them, writing them on our hearts, doing them. If we did these things perfectly, if they were a part of life and joy to men and nations the whole world round, then indeed the day of religion might be over, it would no more be necessary for us than for God himself; we should have advanced to a state beyond religion, as the anarchist thinks we may advance to a state beyond government. Religion like government, is a sign of our imperfection, and, as the apostles said with true inspiration, when that which is perfect is come, then that which is in part is done away. But now—now before the great universal adjustment has come—religion marks our way upward (just as I think government does): if we give it up, most of us degenerate rather than advance, our moral nature becomes loose, flabby, impulsive merely. It is religion that weaves the threads of our being together and makes them firm; as easily might you have cloth without repeated, continuous, throwing of the shuttle, as expect,

without continuous attention, without repeated, persistent effort, to have character—firm-textured souls of men and women—on this loom of time.

In urging man's need of religion now, it is of course understood that I mean religion in a form acceptable to the thought of to-day. Religion has often been mistaken in what it thought were the laws of life and happiness. There are those now who think that everything depends on certain observances; that you must pay court to a certain supernatural being; must praise and worship him, and pray to him, if you would ward off danger and misfortune; that peoples must have these practices and observances, recognize this supernatural being, "put God into the Constitution" (as is sometimes demanded) if they would be safe—the idea being that otherwise the shadowy powers above may be angry and destroy or harm us. But such ideas are what scientific men call "survivals," they are out of harmony with modern thought; the great new conception of the reign of law rather than of arbitrary persons is gradually banishing them—even from the minds of those who remain in the old fold. It is coming to be seen that cause and effect rule in relation to life and happiness as truly as in relation to the happenings of the external world, and that, amid the complication of causes, none is subtler, more pervasive, more controlling in connection with human life, none has more or as much to do with the great effect which we desire and crave, as that disposition and habit of mind we call morality or righteousness—that here, as an old saying put it, are really the issues of life; that truth, that self-control, that justice, that love are the supreme conditions of either individual or social well-being, that men are truly blessed to the extent they practice them, and that they are ever in danger when they do not. We may not

realize it, but just as surely as drunkenness, or gluttony weakens and tends to destroy the body of a man, so want of self-control unknits and disintegrates a man's soul and want of right and justice weakens and disintegrates a community or state. "Justice, being destroyed, will destroy; being preserved, will preserve; it must never, therefore, be violated. Beware, oh Judge, lest justice, being overturned, overturn both us and thyself"—so runs an ancient Hindu saying. Yes, love, this ethereal thing that seems too good, too fine, for uses outside the domestic life of men, builds up a state, and lack of love may destroy it, introducing a kind of dry rot of selfishness, which makes a community wither and decay when nobody knows the reason why. In a word, it is doing right, even the highest right, that is the law of life—not observances, not going to church, keeping the Sabbath day holy, putting "God into the Constitution" and the like. And attention to the right, an awed sense of it, mingled joy and fear, elevation and humiliation as we think of it and strive to walk after it—this is what I mean by religion, in speaking of man's need of religion now. Let us consider the practical significance of this religion on its various sides.

First (and to speak of it on the lowest plane) it is something that means awakening out of that indifference in which so many live; to be religious (in any degree whatever) means to think, to be mentally alive, where perhaps one was dull or apathetic before. If one should put his hand on the weak spot in many persons, I think it would not be their badness but their unconcern about the higher, more serious truths of life. They are obliged to be concerned about their bread; for if they are not they do not get it—natural selection has made man and even the lower animals quick and keen on this side; but if they do not care for character, for social justice, they

may still after a fashion live on. The most elementary service of the religious teacher is to lift men above this dull, brutish life; by appeals to their imagination, to bring before them the happiness, the satisfaction that might be theirs; to waken the sleeping germs of good in them. The human heart is so made that it loves the good when it sees it; even the poorest in body and mind may feel an affinity to it, if it is really brought home to their apprehension; and religion in its initial stage is just that feeling of uneasiness begotten in us when we become conscious of a good that is not yet ours, a dim groping and reaching after it. And not only to the poor and brutish does religion mean this, but also to those who are higher up on the ladder of fortune and who become indifferent not because they know too little but because they know too much. What would religion mean to the languid Oxford gentleman of Emerson's story, who said: "After all there is nothing true, and nothing new, and no matter"? What would it mean to those young men—and there are too many of them now-a-days—who think unconcern and the absence of enthusiasm to be good form? What would it mean to the mass of educated liberals in our great cities, who will not take sides one way or the other about great progressive movements, who are simply lazy and do not care? A passage of Dr. Holmes tells us that the world is full of people who belong to the tribe of the "Pooh Poohs." Dr. Stanley Hall in commenting on it, says: "You find them in every walk of life. When one glows with enthusiasm and wants to do a great thing, they cry, "Pooh, pooh, it can't be done." I am sorry to say [he adds] that, when I see them, I often feel as if I wanted to be an Indian; and the tribe I want to join is the Kickapoos." Pardon my seeming levity—I do not use the story altogether lightly, and am sure you know

my meaning. To put it briefly, indifference may go together with a whole host of things, with wealth, with social position, with education, with scientific attainments, with literary tastes—they may all be the amusement of an idle hour; but it does not go with religion. This means reality, earnestness, cleaving to the good and hating the bad, upholding the good and fighting the bad. Religion is this aspect, is simply man awake, doing his real tasks in the world.

Religion has a further aspect. It is an influence to counteract man's worldliness and keep him out of baseness. The difference between a religious man and a worldly man, I take it, is that while the worldly man has his center without, the religious man has it within. Religion is in the nature of the case something personal; it is my sense of the law of life; my conviction of it, my reverence before it, my obedience to it. It may beget institutions, it may pervade them and fill them as breezes do a sail, but it is not institutional; it is of the spirit—in a deep sense it is, as someone has put it, being "alone with the Alone." Even in a company, it is being alone; it is joining in the company—in the common utterances, if you will, in the common songs, the common aspirations, the common resolves—as a private, original voice, not as an echo or in obedience to any fashion. Yet the world is very powerful and it is always seducing us to go its way rather than our own. In a hundred little subtle ways, it says: Do this, and I will approve you. Dress as I do, vote as I do, think as I do, go to church as I do—such are its appeals; and the light-minded young woman, the light-minded young man, respond to them—yes, full-grown men and women find it hard to seem unsocial and to go their own way. What can counteract these influences? What is powerful enough to cope with these subtle, unseen, yet

pervasive mighty powers of the world? Not idiosyncrasy or freakishness, always disagreeable. Not the mere love of independence. Nothing, so far as I know, but a conviction so personal, so intimate, so central and controlling that we call it a religion. A man with a religion is a counter-balance to the world; its weight is equal to the world's weight, and so without bravado, in simple meekness and "to his native centre fast," such an one goes his way among men influencing, acting instead of merely being acted upon. By no means do I wish to imply that we must always oppose the world; I only say that we shall not take the fashion of the world; if we do as the world does, it shall be because on this point the world is right, or because, as in some matters (for instance, dress) what it wants is a matter of indifference. It is not the mark of a great mind to make ado about trifles when no principle is involved; it is when the multitude wants us to do evil with it, when it wants us to assume what we do not believe or suppress our convictions, when it wants us to conform where conformity means falsehood, then we must protest. And temptations of this sort do arise.

"At church on Sunday to attend,
Will serve to keep the world your friend."

How subtle a temptation of this sort may be!—particularly in a time of reaction such as I think is beginning all along the lines now, religious, as well as political and social. Or, if we do not go to church ourselves, we'll let our children go—it will serve to keep the world *their* friend. Why, I heard only the other day of parents in one of our Ethical societies, ("devoted friends of the cause," they had been) who had just had their oldest daughter back from college and felt that now they must go to church. What a surrender to the world! It is only

an instance. If the Ethical societies should ever become a part of the established order, and attendance on them a mark of social respectability, I might have to change the illustration and substitute "going to the Ethical society" for "going to church."

Another thing: Man needs religion above all in this age to keep himself from being immersed in the all-absorbing maelstrom of business. Was there ever such feverish activity as now? In the middle ages there was something like leisure and calm, and it seems as if it might have been easy then to meditate on truth and justice and love,—to warm one heart before the higher ideals of life. And yet what need we have for the remembrance of such things now! How easy, how almost necessary, (if in these fierce competitions one is to maintain himself at all) to give one's self up body and soul to business pursuits! And so men pass under the yoke. Success becomes their god. They have a little relief in passing pleasure, or perhaps they fly to art, which gives them a glimpse of a beauty which is absent from their daily life and work. Meanwhile the heart, the soul is vacant. The great deep thoughts that give dignity to life come rarely to them—or not at all. Spiritual things become visionary, unreal. Oh, my brother man, you are made for better things than that. The trouble with you is that you are trying to live without religion; that you think it is one of the secondary things of life, one of the luxuries, or superfluities. You actually think that the one important matter is to get wealth, and you arrange everything else accordingly: pleasure, recreation, family, friends, religion are secondary to that. What a mistake! What poor perspective! Why, the very life you live, the very undercurrent of dissatisfaction that now and then wells up in you shows your need of religion—the need, that is, of those

large, broad views that make you see your proper place and duty in life, that make you lift up your head and walk like a man whatever you are doing, that make you more anxious to do justice and to love mercy than to have what is called success, that make you want above all to serve your kind and to be supremely happy only in that service. Leave space, friend, for such contemplations, keep a sacred corner in your heart for them—let some of your ambitions die, if need be, but keep alive your soul.

Yes, one must speak of a still graver need of religion in this connection. For what else than this shall keep men from those short cuts to wealth that are now so tempting? What else shall hold fierce desire in check? What else shall put awe into men's souls, when the thought crosses their minds of violating sacred right and duty? Think of the lying and cheating that are sometimes hidden under what are called business transactions. Think of the breaking of faith, of the knowing taking advantage of the unknowing, of the rings and ground-floor arrangements by which ill-gotten gains have been piled up in this country. Was there any religion in these men's souls? I do not mean, did they go to church and keep the Sabbath day holy, but did they revere and worship right,—did they experience an inner shudder at the thought of betraying those who confided in them, of using positions of trust for private gain? Take but one species of corruption: A great Roman said, "The law of the land ought neither to be bought by favor nor broken through by power nor corrupted by money." How are you going to prevent this, if those who want to break the laws can, if they are near the very seats of legislation, yes, if they become law-makers themselves? It has always been held that the decay of religion was dangerous to the state, and we see in how deep a sense it is true. If power becomes ram-

pant, if awe ceases to be "the monarch of desire," then there is nothing ahead but the fall of the state—and all the armies of the world cannot save it. What is rotten must die—that is nature's law.

I will go further. Religion is needed to give man a sense of bounds and limits in any interest he takes up. There are laws that are supreme not only in business and the state, but in any reform work man may undertake. It may seem as if to do good were enough—but no, we must do good by good. Even in our humanitarian aspirations, even in our efforts to achieve some great act of justice, we do not escape the sway of those laws that are sovereign over all life and over every nook and corner of it. Let me give at once an illustration. There have been few such figures in America's history as Wendell Phillips. There have been few braver, more heroic men, whatever his mistakes in lesser matters of practical judgment. He stood along with Garrison in his efforts for the slave. He threw his young fair life into the one great moral movement of the last century. Yet, when he was once asked by a casuist if he would not tell a lie to abolish slavery, he said, "God sent me into the world to do right, and not to free slaves." There is the difference between the religious reformer and the one who on occasion may throw the restraints of conscience away. It was the same with old Fletcher of Saltoum, whom Phillips loved to quote, and who declared that while he would give his life to save his country, he would not do a base act to save it. There are deeper obligations than those which arise from any of our special aims in life, even the purest; there are those obligations that are involved in the very nature of social existence and that so cleave to man, that he can no more escape from them than his body can from gravity. In its ultimate meaning, religion is the

sense of these universal obligations,—and hence, in the last resort it must regulate everything we do.

A word about a homelier, less public side of life. A certain measure of self-restraint, a check of some sort to our rude impulses, we almost inevitably have when we are in the eyes of the world. It is not good form to be violent, to lose control of ourselves. What people say or what they think, is often a powerful check. But in the privacy of home, what is to restrain us? The world does not know what we do or what we say there. What can restrain us if there is no check within ourselves? We may go far without making our wives—or, if you will, our husbands—leave us, or without being forced to see the horrors of the divorce court ahead of us. Of course, I am not now speaking of the saints, or of the amiable, soft-hearted people, all sweetness, who never could say a hard thing; but of ordinary men and women. Bismarck once remarked that a man allows himself to talk much more roughly to his wife than to any other—and I am afraid these manners are not peculiar to Germany. A man “*allows* himself” (notice the language)—because there is nothing to prevent him. What is there then, but inward prevention, the consciousness of a rule against which one feels one’s sins, when one lets the angry word come? When one has something within him that says NO to these ebullitions; or, if they happen, when one says, before it is too late, “I forgot myself, dear—forgive me,” if it was a real forgetting, if there was a principle there that was only momentarily lost to sight, then we may not choose to call this religion and it may not be perfect religion, and yet to my mind it is the essence of religion all the same. Living by a hidden rule,—or if not living, then ever striving to live, remembering, falling to rise, sinning to repent, like a

needle after wavering ever turning to the pole—that, too, is a part of the meaning of religion.

Yes, we need religion to lift us above our alternations of feeling of every kind. It is sometimes not so hard to be good when all goes well with us; the strain comes when things go ill. How much of many people's goodness is a matter of temperament, or perhaps even of happy surroundings. When everything goes to our mind, when we have what we wish, why should we *not* be sweet? In one of Mrs. Ward's stories, the remark is made, "Daddy was only good when he was happy." There it is. But religion, I hold, means trying to be good when we are not happy. It means trying to do our duty even when we have sad and heavy hearts. The Catholics speak of "supernatural virtues." There are such. When the world goes wrong with you, when you are discouraged, when you feel your own failings—to go right on, to try to do right, to keep pure, blameless, unsullied, even though you fall by the way, that is "supernatural virtue"—and that is religion.

This applies even to times of sickness. Dr. Johnson said, "Every man is a rascal as soon as he is sick." I am afraid it is so—tends to be so. And let us grant that there is nothing to be done when one is in agony and pain. Reason and self-control may be superseded in those moments. But the depression, the gloom, the disheartenment that come with sickness are another matter. If one takes a large view of life, sickness and death are seen as accidents in it, and there is an ethics of sickness and of dying as truly as of anything else. In simple sanity and self-recollection, and no wise over-wrought, one may breathe the aspiration:

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified!

I can only touch on this, and bring what I have to say to a close.

People sometimes remark after hearing such things as I have been saying, "It is good," possibly even, "It is beautiful"; but they add, "It is too ideal." Well, friends, that is just why religion is necessary. What is religion but the worship of ideal things? We do not need to make a religion of what we have already or of what we can get by merely reaching out our hands. Just because the things I have been trying to set before you to-day are difficult, far away, therefore I say make a religion of them. Make a cultus of them. Gather those who turn their hearts that way into a fraternity. Have, as Emerson said, assemblings and holy days, song and book. Such a religion would be an oasis in the desert of our common life. It would be bright with the beauty of the future, even though the present world owned it not. It would tell what mankind may be, whatever it is now. It would be a refuge and solace in face of the contradictions, the tameness, the all-besetting imperfection around us, within us. It would make us lift up our hearts—and from its secret places, we should go forth with new power to make the fight against evil and wrong, while yet our days were being run.

IMPRESSIONS OF AMERICA¹

BY F. J. GOULD.

WHEN I went recently to America for a two-months' tour as a teacher of children,* the first thing I did, within an hour of landing, was to enter the open portal of a Catholic church and kneel among a crowded working-class congregation at Mass. I wanted, in the midst of the traffic of New York, to feel at once the pulse of the Catholic devotion which animates so many million souls. Thoughtful people told me of the power of the Roman Church in society and politics; and some dreaded it as a danger to the State. It appears to me there is no danger. The civic spirit of the American nation is rising and consolidating, particularly through the work of the public elementary schools. In these schools, all over an enormous territory, children of many nationalities are moulded into a normal American type, and this process counteracts the aggression of Rome. Meanwhile, in a country which Comte (in 1854) called "the most anarchical of all Western nations," it is to my mind not entirely an evil that so many of the workers should find a bond and a consolation in the church of the Mass and the Madonna. Better the rule of the Church and its saints than the rule of capitalists, trusts, and bosses. The one Protestant service I attended was straightforwardly orthodox in its worship; but the sermon, based on the life of Christ, was very distinctly ethical, making much of the human and

¹Reprinted from the *Positivist Review*.

*At the invitation of the American Ethical Union, and as Demonstrator for the Moral Education League, London.

sympathetic side of the Christian legend, and next to nothing of the theological doctrine. This was a Methodist Episcopal church; and I think its tone was fairly representative of a considerable class. Christian Science churches are popular; but I regard the faith-healing and thought-control movement as a gentle escape from rigid creeds and from mechanical ideas of medicine. There is even a hint in this movement of the principle so often laid down by Comte, that religion and the art of the physician are closely linked, and ought always to be treated in union.

How far does the conception of Humanity as an ideal take hold in the United States? Theology slowly declines; but organized Freethought is not so strong as in England, though there is much rationalism among the workmen, and especially the Socialists. There are no Positivist societies, but several conversations with Mr. C. P. Somerby, the publisher, brought me on the track of the late Mr. Codman and some early Positivists of New York. Dr. Felix Adler founded the Ethical Movement in New York in 1876, and his Society and his admirable Ethical Culture Day-School and Teachers' Training-school are witnesses to a faith which makes humanist ethics the highest objects of devotion. There are ethical societies at Philadelphia, Chicago and St. Louis, and I have met active members of all of these, and am confident their work is not merely of the passing hour. But, speaking generally, one feels that America is not so near to a definite apprehension of the supreme Humanity as England or France. American thought is less clear-cut, less collected, less poetic than European thought; but this is only because of the mixed and scattered nature of the population, and the immense attention they have to pay to the development of their vast land and its industry.

We must remember that into the United States there pours every year a great stream of Europeans. Once it was largely German and Irish; now it is in a great degree Italian, Russian, Hungarian, etc. Add ten million negroes and mulattoes, and we see at once the tremendous practical problem. America is doing the world, and the destiny of the world, a very great service by the energy and courage with which it grapples with the difficult task of welding so many European and African groups into a grand new organ of universal life. Is not this brave and continuous struggle as real a contribution to the evolution of the human genius as if American cities hurried to construct Positivist temples? I am afraid that, both in America and Europe, we measure people too much by what we see in their books, newspapers, or church literature. Just as Comte regarded his unlettered housekeeper as a most genuine Positivist, and as one of his three angels of inspiration, so we may perceive in nations themselves a fine approach to the purposes of Humanity, even though the intellectual expression is inelegant and unfinished. The nobler things rest on the less noble. On the basis of this vast material work of American nation-building will some day raise one of the most glorious systems of poetry and worship.

With more experienced observers I agree that American womanhood appears, on the whole, to be treated with a respect superior to that shown in daily life here. The women seem more sure of themselves, of their place, and their influence. I could not help remarking the absence of two features which are noticeable on our own side of the Atlantic. Women display less timid deference to the opinion of men; and, at the same time, one sees nothing of the captious spirit which, occasionally among us, expresses itself in so inartistic a defiance of men and the

masculine attitude. I happened to stay in a household which had for half-a-century provided Woman-suffrage with a historic centre, but saw no evidences of the British species of militancy. No doubt militancy may show itself in America ; but I suspect it will get no foothold there for the simple reason that womanhood already enjoys a profound respect which it will not lessen or endanger. In all departments of social service—charity organization, and the like—women are conspicuously active. They are, of course, in entire control of the kindergartens. The kindergartens are usually excellent, and are kept in living and homely touch with the children's mothers. I was present at a reunion of mothers and teachers, at which a Chinese woman and her little three-year-old daughter were a centre of affectionate interest. The vast majority of teachers in the public day-schools are women, and as I came into close relation with the children I had opportunities of judging of the humane effects of this womanly régime. Perhaps one might detect in the lads rather less of the dash and buoyancy of the British variety. But the American women teachers are doing noble service. In a new form, they are exercising the function of social purification sketched in the devotion of women in the mediæval church ; and over young citizenship they act as a veritable moral providence. At Chicago, I called at the Socialist headquarters, and found a well-directed association of proletarian women, with a monthly paper which very openly pleads for the removal of the economic causes of prostitution and female drudgery ; and the first number of the paper I picked up bore on its front page a photo of a sculpture-group which beautifully idealized the mother and child.

In certain substantial respects America has traveled nearer to the Positivist ideal of education than England

or France. The children of the masses, as with us, go to school till about the age of 14; but after that the parallel ceases. The American high-schools for the ages 14 to 18 are free to all who can pass the necessary tests. The university classes are also free: I am speaking of the State universities, which, maintained out of public funds, are symbolizing the civic enthusiasm in magnificent buildings and the ample use of marble. A fine example may be seen at Madison, west of Chicago, where the University of Wisconsin rises above the picturesque avenues of the city on one side, and the waters of Lake Mendota on the other. There is here a splendid Women's Hall, providing facilities for all kinds of feminine study. Besides buildings devoted to physics, chemistry, etc., one sees a dairy-college, a college of horticulture, and an experimental farm; and the robust students, who learn classics and philosophy with their agriculture, are a concrete reminder of the life of the great West, of which New York and Boston are half-ignorant themselves. Such students, soon to be irrigators of the arid plains and producers of food for the world, are aptly typified by the notable Luther Burbank, the horticulturist of California. His skill evolves new species of flowers, vegetables, and fruit for the joy and sustenance of the people. He represents the very genius of earth-worship which is turning the wildernesses of the West into farms and gardens, and creating a stage for future thriving villages and towns.

Of the summer-schools, at four of which I had the privilege of giving demonstration lessons, I formed the happiest impression. They attract men and women from all corners of the United States, and their courses of lectures on sociology, literature, art, pedagogy, etc., are zealously and conscientiously followed. For such a purpose, thousands assemble every year at Chautauqua, N. Y., and in a

charming miniature city beside a broad lake, they devote their holiday leisure to secular science and Biblical study. The latter subject probably implies a far less rigid theology than was in vogue when this famous institution was founded more than thirty years ago. I taught a class in the great amphitheatre of Chautauqua, and here and elsewhere—Philadelphia, Providence, Boston, Geneva, N. Y., Chicago, and Madison—I found teachers and parents and the general public keenly interested in the moral training which constituted the motive of my pilgrimage. Happily for American teachers they are not hampered by the theological difficulties which hinder our own national education. I had ample welcome at schools, colleges, and universities, and one of my most cheering recollections is that of being allowed to address the pupils of a high-school on Bunker Hill, the site of hostilities between British troops and the colonists in 1775.

It would be an idle claim to pretend that, in so brief a period, I could gauge the bearings of America's vast economic problems, sufficiently indicated in my memory by the huge commonplaceness of the noisy streets of Chicago. But perhaps I caught glimpses of three prime factors in the coming life of the United States. In the manly and intelligent students at the University of Wisconsin I saw a hint of the epic of earth-conquest now in progress in the West; in the schools and colleges I felt the throb of an educational ardor which is one of the most virile tokens of the civic life; and in the Ethical Societies, few in numbers as they are, I recognized the rise of that reverence for Humanity which will open a new age for America and our whole planet.

INTERNATIONAL NOTES

THE ETHICAL PRESS*

BY GUSTAV SPILLER.

SECRETARY OF THE INTERNATIONAL ETHICAL UNION.

THE future historian of the Ethical Movement will not be without documents when he enters on his task of sketching its rise and growth. We in England have considered nothing as more important—next to the preaching of the Ethical gospel itself—than to maintain an organ which shall at once act as a medium of communication between the Societies and members, and inform the world without as to the principles and aims of the Ethical Movement. We are proud of our *Ethical World*.

In the United States, perhaps owing to the vastness of the continent, each Society maintains its own organ. Thus the Ethical Societies of New York, and also Brooklyn, of Philadelphia, of Chicago, and of St. Louis, have each a "News-Letter." These News-Letters are royal 8vo in size, they vary from four to eight pages or more, according to the needs of the moment, and are sent to all the members of the Society. They are all monthlies, and, while reporting mainly the activities of the Society concerned, they do not neglect to give interesting items referring to other Societies in the States and in Europe, or to the International Union of Ethical Societies. In addition, there is the popular ETHICAL ADDRESSES AND ETHICAL RECORD, which appears monthly, contains usually at least one address delivered before an American Ethical

*From the *Ethical World*.

Society, and one or more items of news interesting to the members of the American Movement generally. Finally, the American Ethical Union is responsible for the publication of the well-known quarterly journal, *The International Journal of Ethics*.

To return to Europe. The German Ethical Society, which has many branches, has a half-monthly organ of eight pages, of about the same size as the *Ethical World*, which has appeared for the last twenty years, and is now edited by Dr. Rudolph Penzig. Its name is *Ethische Kultur*. The contents of the last number are a fair sample of its nature: "The Coming Day of Salvation," by the Editor; "Change of Year—Change of Conscience," by Miss L. Jannasch; "Evolutionism and Idealism in Mandt's *Ethik*," by Dr. O. Conrad; "Sidelights: 'Contempt as a Means of Education?' 'Class Justice'"; and book notices, containing, among other things, a suggestive review of *The Ethical Movement: Its Principles and Aims*, by Professor August Döring. *Ethische Kultur* has a monthly supplement of four pages entitled "Kinderland" (Children's Land), and a quarterly supplement provided by the German Moral Instruction League. We ought also to mention the half-monthly journal *Das Freie Wort*, which offers a platform for the Ethical message and carries on a vigorous warfare against all forms of obscurantism.

In France there are two papers connected with Ethical Societies, one with the "Union pour la Vérité" and the other with the "Union de Libres Penseurs et de Libres Croyants pour la Culture Morale."

In Austria the Austrian Ethical Society publishes a monthly entitled *Mitteilungen der österreichischen Ethischen Gesellschaft* (the Austrian Ethical Society News), which has now appeared for many years, and which re-

sembles in character partly the American News-Letters and partly the *Ethische Kultur*.

In Switzerland we may note Herr Gustav Maier's *Ethische Umschau* (Ethical Review), four-page 8vo monthly which contains notes on events, personal and other, by the Editor.

A paper is also published by the Tokyo Ethical Society.

The above papers, almost without exception, are sent free by the International Union of Ethical Societies to all the principal speakers and workers in the Ethical Movement all over the world. In this manner the responsible leaders in one country are kept informed as to what is happening in other countries.

A PLEA FOR DIRECT MORAL EDUCATION*

BY PERCIVAL CHUBB.

THIS paper has a limited and definite purpose. It aims to clear the issue as between direct and indirect Moral Education of some of the more important misunderstandings which have clouded it. Let me deal first with what I believe to be the most common objection or stumbling block in the way of direct moral instruction. The objection is not a pedagogical, but a religious one—the objection which insists that morality can have no warrant and power detached from theological religion and the religious sanction. It is perhaps unfortunate for the cause of direct moral instruction that it should have been championed conspicuously by the school conducted by the New York Society for Ethical Culture; for the case has, I fear, been prejudiced by the association in the public mind of ethical instruction with ethical religion, which in turn has been misunderstood because of the failure to distinguish between the position of theological *neutrality* which is occupied by our Ethical Societies, and the attitude of theological *negation* continually ascribed to them, and by them as frequently disowned. It may help to define the issue if I explain that the position of the Ethical Society is exactly that of our American polity, which it is fair to characterize as one of religious neutrality in the same sense. The Ethical Society would transcend the differen-

*A paper contributed to a symposium of the Religious Education Association.

ces of theological belief or unbelief which divide men into innumerable sects, and would unite people of varying philosophical convictions—theists and agnostics, monists and pluralists—on the basis of a common recognition of the supremacy and independence of morality and the good life. I make this statement merely to point the conclusion that the status of ethical or moral instruction in the Ethical Culture School is that which it needs must hold in any public school. There, too, it must stand clear of sectarian religion: the teaching of ethics must be above religious suspicion. So it is then that the course of ethical instruction in the Ethical Culture School, composed as it is of rich and poor, Jews and Gentiles, differing in their religious affiliations, is an absolutely non-sectarian course in substance as in spirit. It draws from all sources—from the Bible, from the Buddhist writings, from Greek, Roman, mediaeval, and modern literature and history.

As for the major premise of those who contend that the two things, ethics and religion, are inseparable, I must here deal with that curtly and dogmatically, by asserting that such a contention must be charged to ignorance of the history of ethics as well as of the history of religion (blindness, for example, to a non-theological religion like Buddhism).

This, then, is my first point. The issue must be disengaged from the religious complication and must not be discolored by religious suspicion and rivalry. The too common bias against morality which is expressed by stigmatising it as godless morality (which is like speaking of godless science) must be removed; and the association of the word ethics or morals in this connection with an attitude of religious negation or indifference must be overcome.

My second point is that we must get rid of the con-

fusion which has arisen because the issue has been presented as involving a rivalry between the claims of incidental and of systematic moral education. The question at issue is not which of these two methods is preferable, nor is it whether one is more important than the other; it is whether the one should be added to the other—that is, whether to the ethical influences which are comprised under the term “indirect” or “incidental” moral education, there should be added the more specific and definite influence of direct and systematic instruction. It is important to be clear here. The question is, in other words, whether, after all possible power has been exerted by school discipline and the school life and atmosphere, there is yet one indispensable thing wanting, that of ordering and solidifying the body of scattered and incoherent moral ideas which have been acquired by the child (and are proper to childhood) by some method of continuous and systematic instruction. Ought we to try to give the child organized moral knowledge, to form his moral judgment, to promote moral reflection, and to build up an articulate body of moral principles in his mind?

Certain it is that the affirmative answer which the Ethical Culture School has given to this question implies no undervaluation on its part of those general factors in education which promote moral development. It cares zealously for all of them. The school organization and discipline, the personality of the teacher, the inherent ethical values and ethical by-products of the various subjects of the curriculum, student self-direction, student organizations, supplemented by parents’ organizations, all these and other well-known sources of moral influence (to which we add school festivals for their inculcation of certain forms of ethical piety)—all these, I say, we have striven to keep at the maximum of effectiveness. We

freely recognize them as the fundamental, the most potent and most persistent forces at work upon the child within the school for his moral up-building. We ask whether they exhaust the resources at our disposal, and whether they ought not to be drawn to their climax by ordered reflection.

It should be clearly understood at this point that the systematic instruction does not stand wholly apart from these various forces of "indirect" influence. On the contrary, the class work in direct moral instruction takes frequent cognizance of them at many points in the course. Sometimes the instruction grows out of the practical activities of school life, and sometimes it initiates and guides them. Thus the class organizations (and every class has an organized life of its own) discuss their most important problems in the ethics class; and conduct various philanthropies—gifts to hospitals and other institutions, and to crippled children, the sick and the aged—in connection with the ethics work and the study of institutions which it undertakes.

It is not, then, a question whether the above-mentioned miscellaneous forces of school life are to be matched in their moral affectiveness by additional direct instruction in morals, any more than it is a question whether these school forces in their totality can compete in their formative effect with the deteriorating forces at work upon the child outside the school through the social environment. I take it that one's sense of value is lamentably at fault if one compares anything which the average school can accomplish for the moral up-building of the child with the dominating influences of the home and the social environment with which, at least in a great city like New York, the school has to wage continual and often discouraging warfare. Let us harbor no illusions as to the compara-

tively minor importance of the problem of how to teach morals in the school beside that of how to prevent the corruption and debasement of the young by the blighting influences of the adult social environment in which most of them have to live. The moral education of the young goes on for the most part outside the school.

Next in order comes the disentanglement of the reasons against direct moral instruction which are of a practical or administrative nature, from those which are of a theoretical nature. Typical of these practical considerations is the objection on the score of the difficulty of the subject, and the inability of the ordinary teacher to deal with it. These considerations are serious. The subject certainly is difficult, and calls for special training and a special gift on the part of the teacher. It is the height of absurdity to suppose that geography or history needs special preparation and that morals does not. The teacher of this subject (perhaps the teacher of any subject) should be equipped not only with a knowledge of theoretical and practical, personal and social, ethics, but of the moral nature and development of the child. Assuredly the cause of direct moral instruction will be discredited at the start if the task of instruction is entrusted to the ordinary teacher who is quite unequipped for it. The solution will doubtless be found in the training of special teachers of Ethics akin to the subject-teachers of History, English, etc., in our New York public school system. This practical reason is typical of others which cannot now be discussed. They are all to be met by the general retort that if we greatly desire the end, we shall find the means. Surely it is urgently desirable for many reasons to find them. It would be a boon not merely to the teaching profession, but to the community at large, were training in morals undertaken by our training schools and nor-

mal colleges. They might perform a national service by injecting a little more morality into communities rank with civic and social corruption. Has there ever been such an alarming series of public exhibits of moral rottenness on a large scale as we have had during the past decade? What a comment it is on the moral insufficiency of our education. The educator grasps at the hope that much of this is due to ignorance, and that some of this ignorance may be removed by wise enlightenment and ordered instruction, in place of the shreds and patches of moral doctrine now vouchsafed to our children.

Coming now to the more important theoretical objections to direct moral instruction, I think I may cite as the most common and influential of these objections those which have been expressed in well-known essays by Professor Palmer of Harvard, and Professor Dewey of Columbia. These have not a little in common, but I must confine myself mainly to Professor Palmer's way of putting the case. Professor Palmer's argument is a reversion to the one-sided position of the Greek teachers, that virtue, being a matter of habit and disposition in the young, cannot be taught. It is only knowledge that can be taught. Therefore only in so far as we agree with the Hellenic formulation that "virtue is knowledge," can it become a teachable subject. I find the following paragraph from Professor Palmer's essay the most symptomatic expression of his views:

"What, then, is the central aim of teaching? Confessedly it is the impartation of knowledge. Whatever furthers this should be eagerly pursued, and all that hinders it rejected. When schoolmasters understand their business it will be useless for the public to call to them, 'We want our children to be patriotic. Drop for a time your multiplication table while you raise enthusiasm for the old

flag.' They would properly reply, 'We are ready to teach American history. As a part of human knowledge it belongs to our province; but, though the politicians fail to stir patriotism, do not put their neglected work upon us. We have more than we can attend to already.' "

Many things are implied in this fantastic illustration which are open to question. If the position taken in the opening sentences is sound, it will mean the exclusion of civics from our education as a means whereby patriotism may be stimulated: civics must impart knowledge—no more. It also implies that the purpose of teaching history is exclusively that of communicating knowledge, and not of eliciting the ethical values and propulsions which are implicit in the subject. The converse is nearer the truth. College standards are out of place here. For the purposes of elementary education the very choice of subjects in the curriculum is to be determined partly, and indeed largely, by their moral utility and applicability, and only secondarily by their informational value.

But, after all, the chief objection to the position is that the major premise is false. The aim of teaching is certainly not the mere impartation of knowledge; were it so, the teaching of literature and the arts would have no place in the school curriculum. To teach literature for its knowledge value is foolishness and worse. The truth is that other considerations apart, we have here a remnant of the old faculty psychology which would separate the intellectual element in the child's make-up from the emotional and volitional. Needless to say in a company of educators, there is no such thing as mere intellection, no such thing as mere knowledge. The child thinks with his feelings, and feels with his thinking. Hence, such fine distinctions as those which are drawn by Professor Palmer in the beginning of his essay between ethics and morals

are beside the mark. We are not in the child's world here. The child is not compartmented in any such fashion as to make these distinctions mean anything. The real child for educational purposes is a recent discovery, anyway. The procession of pale pedagogical abstractions which have done duty for the child reach their climax of absurdity in Rousseau's "Emile," the cross-sectioned child, the child made morality proof, and kept so until late adolescence. Some such child seems to be the subject of Professor Palmer's remarks. The practical educator can make no use of any of these fictions; he can only be struck by the futility of all that academic pedagogy which has behind it no wide and intimate acquaintance with children. It beats the air; and in its influence upon credulous teachers it has played havoc with our school-room practice. An exception to these strictures must be made in the case of Comenius, whose chapter on Moral Education in his "School of Infancy" is of high value, and may be appealed to in order to offset Rousseau's vagaries.

And yet one may follow both the more moderate Plato and the extreme Rousseau in their common belief that it is better to retard than to over-stimulate the intellectual development of the child. The early emotional education of the child, the formation of fundamental likes and dislikes, is what matters most, to be sure. But it is a great mistake to slight or underestimate or repress the intellectual power and the analytical power of the child, and to fail to provide for it. Locke is so much wiser in this regard than is Rousseau, with his fanatical insistence on spontaneity and his fear of ratiocination. Children *will* think and probe and question; and will also fail to think at the right time under the influence of passion. It is for us to determine whether we shall help them to think effec-

tively, with knowledge instead of without it; whether we shall teach them to control impulse and be morally circumspect and reasonable. It is for us to determine whether their moral world shall be a world of mere habit or spontaneous disposition, a world of scattered and disconnected conceptions and unrelated knowledge, or one pervaded with a sense of coherence, causality, law.

Answer "No" to these questions, rule out moral instruction, and you will continue to have what we have now—nothing to bring home to the child that there is an august, complex, yet orderly, world of moral phenomena in which he has to find himself; that he must know something both of the facts and laws of that world, and must early begin to reverence and submit to these laws. The child will continue to have no conspectus of his present or his impending moral obligations, no premonition of the seriousness and difficulty of the moral problems which await him.

It is because Professor Palmer voices with academic assurance and the power of his lucid style the assertion which one meets so often in the literature unfriendly to direct moral instruction, namely, that "to impart prematurely moral conceptions into the minds of children is pernicious," that he carries his position. The word "prematurely" here begs the question. No one who advocates direct moral instruction wishes to be premature. On the contrary, he is anxious to avoid premature appeals to the child's moral nature. He is quite aware of the danger; he knows that a fine tact is needed to avoid it. It is to be understood that the instruction is to be carefully graded, keeping in view the child's actual moral relationships, his moral interests, and the specific phase of his moral development. In the earliest years of the elementary school its main purpose will be to increase the kind of

moral knowledge which is proper to the child and enlarge vicariously the range of the pupil's moral experience, insensibly forming the moral judgment and keeping the moral conscience sensitive. The materials and methods will develop as the child develops, cautiously following the phases of his growth until it becomes, in the last years of the high school, related to the pupil's vital and normal interests in his vocation, in politics, in social activities and social reform, as well as in certain aspects of personal morality which are forced upon the adolescent.

In closing this attempt at what I have called a preliminary clarification of the subject, let me put a question or two to unbelievers. What does the so-called incidental moral education which our public school pupils receive amount to?

It is instruction by untrained teachers with no consistent or well-pondered outlook upon the moral life, whose morals are rule of thumb morals, whose judgments are snap judgments, and whose counsels will change as frequently as the child changes classes.

When a child is sick of body he knows where to go: there is a school doctor to attend to his bodily infirmities. But when he is sick of soul, perplexed, tempted, compromised, where shall he turn? His moral needs have not been definitely provided for.

As for the primary moral duty imposed upon our public school system by its very nature, that is, the preparation for enlightened, conscientious and devoted citizenship, the attempts made to fulfil it are, as a rule, a farce; and they will continue to be so long as we have teachers who are insufficiently prepared for civics teaching and have not had generated in them a deep sense of the meaning of political duty and of the inculcation of it as the supreme task of public education.

Direct moral education is based upon a recognition of the importance of the moral concept; of organized and opportune moral knowledge supplementing the restricted experience of the individual; of moral circumspection and reflectiveness, developing gradually those inhibitions which ought to check the unreflective impulse of the young; of inspiring moral example as illustrated in the biographies of significant persons, and by literary masterpieces, more especially (in the last years of the high school) the masterpieces of tragedy; of moral reverence and awe to replace the insufferable jauntiness of the average child of to-day, which is reflected in the decline of the power of moral indignation in our country.

As a result of that wise, tactful treatment of the young which the good teacher of ethics must be capable of, the pupil ought to come from his hands stored with available moral energy to be applied when circumstance demands and eager to play his proper part in the world of moral relationships. That world will no longer be to him a *terra incognita*, a vague mist-hidden world; but a world that is broadly and helpfully charted so that he may voyage in it with some confidence and hope.

MORAL INSTRUCTION AND THE TRAINING OF THE WILL

BY GUSTAV SPILLER.

The influence of the teacher and the school on the will* is generally recognized so far as training, as distinct from instruction, is concerned. Thus, the discipline of the school, with its emphasis on the duty of application, and its appeal during lesson time to the motives of self-respect, of emulation, and of loyal obedience, is of far-reaching effect. The games played, calling for strenuousness, hardiness, and co-operation, clearly have their part in developing the moral will, while occasions for moral encouragement and warning occur in the ordinary course of daily experience. Wise teachers also provide frequent opportunities for the child's exercise of choice, because it is through this kind of self-direction and decision that young people grow in ability to resist the evil and choose the good. There is a tendency, however, to overlook the value of moral instruction, as distinct from training, in regard to volition; and the following considerations are set forth in order to show that such instruction, if efficiently given for a sufficient period, can, in various ways, have a powerful influence on the will.

I. *The Contagiousness of Enthusiasm.*—In the course of moral instruction the teacher will gradually transfer to his pupils his own enthusiasm for the good, the true, and the beautiful. Also, knowing that the child becomes

*"Moral Instruction in the Training of the Will." A volume prepared by Mr. G. Spiller, Secretary of the International Union of Ethical Societies, with the assistance of Mr. Cloudesley Brereton (Inspector of Schools), Mrs. Bryant, Sc. D., Prof. Dutton (Columbia University, New York), Dr. Fr. W. Foerster, Mr. F. J. Gould (Demonstrator of the Moral Education League), Mr. Harrold Johnson (Secretary of the M. E. L.), Dr. Kerschesteiner (Chief of Education Department, Munich), Mr. F. C. Lewis (Headmaster of the New York Ethical Culture School), Mr. F. S. Marvin (Inspector of Schools), Prof. J. H. Muirhead, Dr. Henry Neumann (New York College of Science), Mrs. E. Norman (late Asst. Sec. M. E. L.), H. H. Quilter (Inspector of Schools), John Russell (Headmaster), A. J. Waldegrave (Chairman of the M. E. L.), and others.

strong as soon as he experiences the joy of accomplishment and victory, and that little acts of noble conduct are the stuff upon which character feeds and through which the moral nature is nurtured, he will engender in the child enthusiasm for a life of vigorous moral endeavor. Thus in moral enthusiasm a permanent and powerful stimulus to right action is provided.

2. *Assimilation of Moral Truths.*—Properly presented by the teacher, moral truths, like any other kind of truths, are readily assimilated. Accordingly, feelings of like and dislike will manifest themselves spontaneously towards ideas of right and wrong respectively, and there will be willing obedience towards elders and appreciation of the authority of laws and institutions. Thus moral truths, once assimilated tend to lead the child almost necessarily to right action.

3. *Positive Teaching.*—The teacher will extol the good as well as warn against evil, placing the emphasis on the former, and thus encourage positive virtue and not mere abstention from wrongdoing. His illustrations, drawn principally from daily life, history, nature, and poetry (including the valuable moral elements of legend), will possess the quality of actuality and concreteness. While avoiding mere moralizing and the inculcation of bare rules, he will not leave everything to the child and to chance.

4. *Enlightening the Mind.*—Through the enlightenment of the mind, moral confusion, which is responsible for much wrong, is prevented, and the will to do right is stimulated and made freer. Consciousness of the meaning of a motive also adds to it a purity and a power which nothing else can give. Moreover, by stimulating observation and action in matters of social relations, the teacher sharpens the sense of cause and effect in human affairs,

makes obvious the many-sided opportunities and responsibilities in home, street, field, shop, and life, widens the horizon of sympathy through widening the horizon of knowledge, and, lastly, reveals the reaction of our conduct on our own fate and our own inner being. Whilst original powers cannot be created, existing ones can thus be developed and also fortified against insidious attacks.

5. *Kindling the Imagination*.—By supplying vivid accounts of heroic moral action in various walks of life, and painting in appropriate colors the worth and beauty of lives of great men and women lived in harmony with the moral ideal, the teacher fills and fires the imagination with thoughts of tasks to be accomplished. Thus idle and morbid thoughts, leading to foolish actions, are excluded.

6. *Creating Interests*.—The moral lessons will assist in forming a wide circle of important intellectual, social, and other interests, without which morality loses most of its motive force, together with its chief *raison d'être*. The teacher thus gives a meaning, and therefore an impetus, to moral action.

7. *Utilization of Child's Sphere*.—Adapting his teaching to the child's point of view at any particular age, the teacher partly draws his examples and lessons from the experiences and reflections of children themselves; promotes the idea of co-operation among the young and with teachers and parents; and, so far as advisable, points to the various lines of social service open to him. He thus ensures close attention to the child's own field of action.

8. *Instincts and Capacities*.—By attention being directed to legitimate outlets for instincts and to legitimate employment of capacities, the active nature of the child tends to be turned rightwards.

9. *Self-elevation as Self-expression*.—The teacher will endeavor to show that the possession of strength and

power is demonstrated by self-control, by deliberate choice, by helping others, by following a large ideal, by delight in strenuous activity, and by readiness to learn and serve; and he will make it clear that impulsiveness, aimlessness, selfishness, a narrow ideal, idleness and pride, argue weakness of character. He will encourage, therefore, strenuous efforts, but will not let the child magnify his failures, for he needs sympathy when he makes a mistake as much as when he succeeds.

10. *Paramount Importance of Principle.*—The teacher's primary aim will be to inculcate virtue, duty, and principle, rather than virtues, duties, and principles, and hence he will also foster the growth of far-reaching habits. Without the larger end dominating the teaching throughout, he will not expect an interest in particular obligations, created by the necessarily concrete teaching, to develop readily into a sense of the supremacy of the moral life. His words will thus fall on prepared ground.

11. *Universal Good as Individual Good.*—In the moral instruction lessons it will be shown that man is essentially a social being, and also that our civilization is the result of the co-operation of myriads of men and women throughout all times and places—that, accordingly, we are in the truest sense one with humanity, and that only by identifying our good with that of mankind are we fair or just to our essential nature. Thus the foundations are laid for single-hearted altruistic devotion.

12. *Simplicity of Moral Code.*—The lessons will illustrate with warmth and earnestness a code of conduct which appeals directly and obviously to the moral sense, and embraces, among other things, love of our fellows, sympathy towards all things living, love of work and of co-operation, simplicity of life, and an eager striving to perfect family, vocational, national, and international

relations. The more simple and comprehensive a moral code is, the more likely is it that it will be grasped and obeyed.

13. *A Central Conception.*—Disjointed detail and unconnected lessons will be avoided, and the teaching will centre in some single and simple ideal, such as manliness or womanliness (consecrating itself in gladness, tact, sympathy, thoughtfulness, and strength of character to the service of family, vocation, country, and humanity). The lessons are thus likely to be the better understood, appreciated, and acted on.

In all these ways the teacher, in giving moral instruction, is assisting the psychological process by which thought and feeling are most readily translated into action. And the teaching provided in the set moral lessons is reinforced by that which is or may be given incidentally in connection with the other subjects of the curriculum, more especially history, geography, and literature.

ETHICAL RECORD

Principles of the German Ethical Society

(a) Attitude Towards the Churches.

1. The German Ethical Society is strictly neutral as regards all general philosophical views.

2. The defence of our fundamental convictions is naturally a right and a duty when religious communities deny the existence of a purely natural and human ethics.

3. But we also consider it a duty to take a stand against directly anti-ethical Church teachings and institutions.

4. It is the duty of the State to further in public schools an effective system of ethical education and moral instruction.

5. Such an object can only be achieved in a purely secular school by means of a system of moral instruction having a natural and human basis.

6. As regards the interests of the family and the Churches in this part of education, the secular school must observe the strictest neutrality.

(b) Statement of Principles.

1. The German Society for Ethical Culture aims at that condition of human society in which moral purpose and moral insight shall be the primary and formative agencies, as well as the final and determining influences, in individual and social activity.

Just as morality is the indispensable pre-supposition of persisting individual welfare, so ethical culture is the

most important element in every civilization, the measure of its soundness and permanence. True social progress is not possible without ethical improvement.

2. The present condition of mankind, even of the most civilized peoples, is, tested by this ideal, a lamentably imperfect one.

3. The basis and the most important factor of a civilization is the moral condition of the individual.

4. Owing to the fact that religious conceptions are a private matter, and tend to divide men on account of their bewildering variety, these conceptions are not suitable to form the basis of an ethical aim, which embraces all men.

Moreover, since they have lost their influence on many, they have become untrustworthy as the sole support of morality.

5. We require, therefore, an unconditional valid justification which shall be acceptable to all—that is, a justification which bases itself essentially on human nature and on social needs, and which, as a result, can be universally tested by reason and experience.

6. The first pre-requisite of an ethical life is a certain measure of general refinement and ennobling of human nature. To ensure this object by means of the education of the intellect and the feelings in all sections of society, must be the first step in the promotion of ethical culture.

7. The furthering of ethical culture necessarily implies the striving after a state of society in which wealth is justly distributed and where every member of society has ensured to him everything needful to the leading of a self-respecting existence.

8. As an indispensable condition for the moral progress we are striving after, we demand a moral education of the young which shall be conscious of its end and lasting in its effects. As a first means thereto, we regard the

introduction into the nation's schools of a system of moral instruction independent of religious presuppositions.

Indeed, to-day it is imperative that an ethical standard be applied to all private, public, national, and international activities, and that the aim should be to arouse in men generally moral convictions and moral points of view.

9. In the second place, the German Society for Ethical Culture aims at the presentation, propagation, and general acceptance of the above-mentioned principles. The Society also desires, through its organization, to inspire its members with strength and hope as well as with encouragement and assistance for their inner life.

10. In accordance with the admitted fact that ethical commandments are binding on all men, the Ethical Movement is essentially international in character. However, for the purpose of effectively influencing national progress, it feels bound to take part in the development of the various forms of national culture and of the nation's social and political life. And the Society in Germany, though utterly condemning national arrogance, considers itself at one in its total endeavors with the noblest traditions of German culture.

Naming Ceremony*

It is a time-honored custom of religious fellowships to welcome among them the young children of members. The mother and father, grateful for the innocent fresh life which has blessed their love, and feeling their obligation to bring up their children in the path of rectitude, are well pleased and eager to make an acknowledgment of their joy and duty in the presence of those with whom they are bound with the ties of love and friendship. Just as they sought upon the occasion of marriage the sanction and blessing of State and Humanity, so after children are born to them they again, as it were, summon the community to recognize and approve the precious little lives which they have brought into the world. They are aware also that the rearing of the child does not rest in their hands alone. For good or ill the neighborhood, the city, the nation, the whole world will exercise influence. The parents therefore turn to the community to secure its help and good will. They invite it to this company of friends and sympathizers to acknowledge and assume joint responsibility with themselves.

For you, happy parents, ours is the wish that you may have strength to favor you and loving hands to aid you in your great task of fashioning your child to the pattern of human excellence. And we here unite with you in dedicating it to the worthiest human destiny, to devoted and efficient service as a laborer in our world of work,—as man (woman) and citizen,—as son (daughter) and friend.

And may you through the responsible and exacting ser-

*This service is based on a form first written by Dr. Stanton Coit, altered and used afterwards by Mr. Charles Zueblin at a Naming Ceremony in the Chicago Ethical Society.

vice which you are thus called upon to perform find your own larger and deeper selves and discover new and ever better means of growth in wisdom and serviceableness.

So then, we perform our first public duty toward the child by giving it a name—the most significant office we can perform for it. For, in naming it, we usher it into the world of persons; set it apart in the separateness of human individuality to grow to the dignity and independence of selfhood.

It is in this spirit that we are now to perform this ceremony of naming this child and dedicating it to the good life. I invite you,, to pronounce the names which your son (daughter) shall bear henceforth. (Father or mother replies, "We name this child")

Will you, the father and mother of this little boy (girl), not only care for his (her) bodily health and outward prosperity in life, but do your utmost to see that he (she) grows up to be high minded and brave, shielding him (her) from the stain of evil, instilling into his (her) spirits principles of love and duty, and training him (her) not only to self respect and self control, but to social service and consideration for others. Will you teach him (her) to think for himself (herself) and help him (her) to choose as the chief end of his (her) life the endeavor to make the world purer, braver, and happier for his (her) having lived in it? (Parents reply, "We will.")

And now, little child, we give you joyous welcome into this vast and strange world of ours, world of light and shade, of work and play, of laughter and tears, and we name you to be named and called of your kinsfolk and fellows

We know not what your portion may be. Great is your heritage and august is your dwelling place; great be your

gratitude and your service. More than peace and prosperity, we wish you courage and manhood (womanhood) to meet alike good and evil, fortune and misfortune, peace and strife, temptation and happiness. May you be a worthy son (daughter) to the joy and glory of your parents and your kind.

THE SPIRIT OF PERSECUTION AND PREJUDICE*

BY DR. HENRY NEUMANN, LEADER OF THE BROOKLYN
SOCIETY FOR ETHICAL CULTURE.

WE are to consider this morning a spirit which reveals itself in many and widespread forms. The evil genius of persecution and prejudice may rear its head in a massacre of Armenian Christians or Russian Jews. It may exhibit itself, as it did in the city of Washington a little over a year ago, when the delegates to a Sunday School Convention had the pupils take part in a street parade, but refused to allow places in the line to another group who applied, because the skins of these boys and girls were black. It may lead to insulting demonstrations against Japanese in California. Manifested on a larger scale but none the less akin, it is responsible for sickening atrocities in Northern Africa and China. "I saw four innocent, non-combatant Arabs, sick and pleading with the Italian surgeons for help," writes a German war correspondent from Tripoli. "They were refused even a cup of water to slake their dying thirst. The next day when I passed the spot, I saw their lifeless bodies stretched on the sand." From China comes the word that when the Manchu soldiers captured the city of Nankin, they took revenge upon the alien-blooded Chinese by slaying twenty thousand of them, among them women, children and aged men.

The aboriginal brute in our human ancestry is not yet

*An address before the Brooklyn Society for Ethical Culture,
Sunday, November 22, 1911.

dead. Here he glares at us in all his naked horror; but he is the parent of the spirit which urges a mob to lynch a negro or bait a Jew. He is no less the progenitor of those milder forms of unjust discrimination, intolerance and bigotry by which the manhood of our country is disgraced. A typical instance occurred this year. An exceedingly able member of the colored race, Mr. William Lewis, had shown such ability as a lawyer that he was appointed assistant United States District Attorney of Boston. He was admitted to membership in the American Bar Association. Immediately the society was besieged with impassioned threats to resign from scores of prominent members, men whose profession, one might have expected, would have predisposed them to judicial fairness of mind.

Why do these cruel forms and their milder offspring still persist? It will be fruitful for us to consider some of the reasons. The roots of our problem strike deep. As far back even as our animal ancestry do they lead, to remind us that the ape and the tiger within us have not yet breathed their last. I ask your patience, therefore, while we look first at some of the origins of the spirit of persecution and prejudice in the animal world and in the lower forms of human society.

One mark of the beast, a hostile mistrust of things alien, may be traced back clearly to this early heritage. Down in the animal world out of which we have risen, it is no unimportant item in the wisdom of life to beware of anything unfamiliar. Watch even a brave dog in the presence of a strange object, a mechanical toy, let us say. Note how cautiously he approaches, growls, withdraws, approaches once more and again retreats. To be sure, new objects arouse curiosity also; but if the strangeness of the thing rather than its familiar quality is more

marked, is not the dominant emotion which it arouses fear? If animal parents could teach their young, the burden of their most significant lesson would be, "If an object is strange, beware!"

When the brute evolved into human form, he carried this trait of suspicion with him. His children still suffer under it. Do you wonder why white and black, Jew and Gentile, Turk and Italian, Chinese rebel and Manchu, eye one another with suspicious fear? One reason is that they are strangers to each other. They look across gulfs created by centuries and centuries of mutual distrust.

In this primitive past, nourishment was also given to another trait on which the spirit of persecution and prejudice still battens. The stranger was an object to be not only mistrusted but hated. Look with me a moment at the life of this early time. Men lived in communities consisting of their own kinsfolk or in tribes, often huge in number, where the members were bound together by ties of blood. The world's supply of food was limited. Every community had its hungry mouths to feed. Every other family, therefore, with its own mouths to nourish, was a possible rival. To keep life alive at all, men were often obliged to do every harm to those outside their tribe. The more foreign scalps a man carried at his belt, the better chance for his tribe to ward off starvation. Hence it was that the teaching, "Hate the alien," was frequently as sacred as "Help your tribes folk." The burden of this teaching too seems to have been handed on to our day. Costly warships would never be needed were it not for the reason (among others, to be sure) that thousands of Germans are predisposed to hate Frenchmen for being Frenchmen, and thousands of Caucasians are predisposed to hate the Japanese for being Mongolians. The war-spirit finds its richest nourishment in the readiness with

which men are willing to hate one another immediately for being alien of blood.

Primitive though this trait is, it still stalks abroad in this enlightened age and even in the metropolis which loves to call itself most modern. In New York, according to a recent book on the negro in our city,* the black men constitute eighteen out of every thousand of our population. There is, therefore, none of the menace of black supremacy about which many Southerners make so much. Nevertheless the negroes are not allowed to fill eighteen out of every thousand of the best positions. They are allowed to do only the work which the whites of their respective types try to get out of as quickly as they can. Two lads, one negro, the other white, says Miss Ovington, begin as errand boys in the same establishment; but although in time the white boy is called to be head of stock or salesman, the negro boy, in spite of his possibilities, must remain to do errands or run the elevator or move cases. Even where he has the capacity for higher grades of work, his employer knows that the white workers will not allow him to work along side of them.

Let us do justice to this spirit of scorn. It had its helpful part to play in keeping nations together. True indeed it is that mutual aid, kindness to outsiders, and friendliness, also contributed their part to social evolution. Our concern to-day, however, is with the spirit of intolerance, and it is only fair to recognize that it did work a certain amount of good. Pride in one's own caste and its achievements may clinch the desire to perpetuate national or racial attainments by fostering an abhorrence for those who do not possess them. Greek scorn of the Persian saved ancient Europe from dominance by Asia. Even fanatic foes of the negro speak with a certain meas-

*"Half a Man," Mary W. Ovington. Longmans, Green & Co.

ure of truth when they say that pride in Anglo-Saxon excellence needs the encouragement which it gets from disdain for those who do not share its racial virtues.

But here is the great danger, a danger which besets us in most of our pressing moral problems. So intertwined in our natures are the fibres of good and bad that we are willing to preserve the evil, because clinging to it there also lives a certain amount of good. Hence it seems to me that we can put this time of ours to best advantage by reflecting clearly upon what the injury in the spirit of persecution really is. At other times and at other places, we may look at the problems which it raises in the light of their political and economic bearings. Our point of view here is the ethical. What is wrong in prejudice? What are the moral hindrances to the proper solving of its difficulties?

Here I can fancy someone saying, "Why think of solution at all? What you have said so far simply proves that the roots of this tendency strike too deep in the soil of human nature for us to hope to exterminate it." But the ethical protest is not to be silenced by such a reminder. It recognizes the difficulties; it appreciates the folly of ignoring them. Nevertheless it is undaunted; for it regards them simply as calls to action. It is constrained to utter itself because it sees claims that should be honored, trampled ruthlessly in the mire, or dismissed with an idle laugh. It condemns prejudice because the hideous trail of this spirit is marked by moral damage—that is, the *worst damage*—to victim and guilty agent both.

Let us glance first at the moral injury suffered by the victim. In him, for one thing, is engendered a blind hatred, an unreasoning bitterness. He is kept from seeing his own weakness and duties because his eyes are perforce directed only to the injustice of his oppressors. For

example, when a valuable arbitration treaty was proposed between our country and Great Britain, numbers of our fellow-citizens of Irish extraction, remembering only the insolent, brutal scorn of generations of Englishmen, were moved to protest against this important step of international friendship. One naturally supposes, does he not, that the recollection of national hatred would make men all the more eager to hasten the end of such hatreds? But by a sad irony, this memory breeds no more than a bitterness which seeks only to perpetuate the very thing under which it has suffered.

Is this not always so? The victim of bigotry is blinded by it. Countless Jews are unable to see the best in Christianity because persecution has narrowed their vision. They think of the massacres in Russia. They remember that these outbreaks are most frequent at Eastertide and Christmas when the sectarian zeal of the Russian burns hottest. They remember that these seasons of bloody outrage are celebrated in the name of the Prince of Peace. In other countries, they see Gentiles who are loud-mouthed and otherwise ill-mannered, admitted to hotels from which the best of their own kind are excluded. They see appointments in hospitals or other offices denied to men and women of ability because other candidates of no greater powers, and often less, possess the accidental qualification of a Gentile parentage. Seeing so clearly in all these instances the deplorable gap between Christian declaration and the practice of some Gentiles, there are many Jews who cannot think of Christianity apart from those who so disgrace its real teachings.

The fruit of wrong is hatred; and the seed of hatred is blindness. The name of Jesus, a Jew, the most potent teacher whom his race has yet produced, afflicts many Jews with a shudder of repugnance because they think of

the cruelties committed upon his people and theirs in the past, and still practiced or condoned by those who call themselves followers of this Jewish teacher. His sweet reasonableness, the transcendent holiness which taught that even entertaining the merest idea of committing a sin was as bad as the committing of the sin, the abounding love which could ask even in the agony of the death hour for the forgiveness of those who had done him wrong, all this, which should enter into the moral heritage of every Jew, no less than of every Gentile, too many Jews have never seen, because the conduct of Christians has made it impossible to look upon the prophet of Nazareth without eyes of bitterness.

The same spirit has kept the Bible a sealed book to those who cannot read it as the orthodox do. Where is there a single book of richer ethical value than this record of the moral aspirations of an intensely earnest race of men? And yet it is kept out of our schools, out of the lives of the children who cannot accept the sectarian teachings of the Church, because we have not a large enough number of teachers sufficiently broad-minded to teach it as it should be taught. It is true, to be sure, that in some States every morning the children hear the reading of a selection; but what does this perfunctory reading really count? No attempt at explanation is allowed, because to the average teacher no other explanation is possible than a sectarian interpretation; and sectarianism is rightly barred from schools supported by people of divergent religious beliefs. Is there, however, nothing in the Bible which has moral value for Jew and Gentile both, for the child of the agnostic as well as the child of the believer? The stories of David, of Joseph and Ruth, the Parable of the good Samaritan, with all their wealth of ethical significance, are kept from masses of

young people, because of the well-grounded fear that once we try to use the Bible for its moral values, sectarian bias will attempt to teach what our laws rightly forbid the schools to teach.

Such is one of the effects of persecution, sectarian prejudice or other bigotry. It hurts its victims by throwing across the path of their moral development the stumbling block of hatred, suspicion, intolerant blindness, ignorance.

Worse than this is the effect of such injustice in keeping its object from doing his full duty to those dependent upon him. The negro father, like the white parent, wants his child to possess a sound body. It is his duty to give his child a healthy home. But he is compelled to live in the congested alley and unclean slum. Let him try to live in the neighborhoods where the streets are wider and the air purer, and at once indignant white blood rises to keep him out.

He wants his child to live in moral surroundings, strange as this may sound to some Caucasian ears. It is his duty to keep his boys and girls from the contagion of evil example. Yet he must live in the slums, because the territory in which he is allowed to live is strictly limited. It is usually congested; and the best must herd close with the worst. When immoral whites move into a tenement neighborhood, the respectable whites who already live there may move to another. But even this scant privilege is denied to the respectable black. He must keep his children in the slum no matter who are their neighbors. Their young receptive ears must hear the ribald jests, and the open vauntings of the drunkard, the gambler, the libertine and the harlot on the crowded street. I know a laundress who brings her child with her each day as she goes to her work. Frank-eyed, innocent-faced little fellow now, he will some day be too old to spend all morn-

ing, afternoon and evening with his mother. He will play on the street like the children of white folk. He will hear things and see things which you and I and his parent do not want children to hear and to see. His mother will then be unable to do her full duty because the iron hand of prejudice will stop her.

Let us turn now from the influence of persecution upon its victims to its effect upon the agents themselves. "If you put a chain around the neck of a slave, the other end fastens itself around your own." There are many Southern communities wearing such a chain to-day. By disfranchising the negro, they have practically disfranchised themselves. The type of politician to whom such people must entrust their government is the low kind that gets the most votes because he plays with the least scruple upon their race prejudice. In one State, the governor's chair is filled by a man who recently voiced a public approval of lynching. Pledged by his office to see that the law of the State is respected, he uses the office to give widest currency to an encouragement of the grossest violation of that law. Do you suppose that such a man and his appointees can make the best public officials? Communities like his have yet to learn that the rottenness of their political life is but the other end of the chain of indignity which they fasten upon their black folk.

There is no escaping a penalty of this sort. Brutality begets resentment on the part of the victim, and this in its turn calls out in the oppressor fear and increased brutality in self-protection. He realizes the need of protecting himself against the vengeance of his victims, so clearly, yes so exclusively, that to the real nature of his problems he is now blinded. See how little he realizes the fact of his own responsibility. He condemns the

negro to live in the dirt, and then calls him unclean. He condemns him to herd with the immoral of his kind, and then calls his folk vicious. He condemns him to bring up his children in unhygienic surroundings, and then when the little ones perish in great numbers (the death rate among colored babies under one year old in New York City is twenty-nine out of every thousand, a little more than twice the rate for white babies), the negro is called physically inferior. The black man is condemned to work at the poorest tasks, forbidden the opportunity to profit by contact with his fellows in the labor union, in the doctor's or the lawyer's or the teacher's profession, and then his low economic and social status is pointed to as proof of inferiority and justification for further unfairness. And yet anthropologists tell us that there is no such thing as inherent, insurmountable inferiority. Backward peoples, they declare, are only those who have not had the same favorable surroundings as the more advanced. But with complacent pride, the white man calls the negro hopelessly unworthy, when he is only a little more than a generation removed from the slavery into which he was forced—by whom? By the superior race which thereupon regards its own so-called perfection as unattainable by any other.

This is the way that prejudice always shrouds from the persecutor's sight the fact of his own responsibility. It blinds him also to the nature of responsibility on the part of his victim. Because some negroes make beasts of themselves and some Jews are usurers, he thinks himself justified in condemning all negroes and all Jews. It was a feature in the ethics of primitive life that when one member of the family committed an evil, all the rest of the family partook of his guilt. In the early days of Athens, the members of a certain tribe had violated the

sanctity of a temple. The whole family was banished. But inasmuch as the family consisted not only of the living members but also of those who had already departed from life, the bodies of the ancestors were dug up from their graves and these too, were cast beyond the borders. We are inclined to smile at this to-day as an outworn, childish superstition. "Why inflict this indignity upon the dead bodies of innocent ancestors?" Yet in the year of grace one thousand nine hundred and eleven, intelligent members of a Bar Association wish to put indignity upon Mr. Lewis no less than upon themselves, because his ancestors were guilty of the crime of being born black. Lawyers, trained presumably in doctrines of moral responsibility, they are willing to have it said that because a drunken negro commits a rape in Alabama, punishment must fall upon an able Federal Attorney in Boston. What else but a benighted prejudice could fashion this cloud of moral obscurity?

A few years ago a Southern mob rose against the negro population of Atlanta. It destroyed a number of saloons; but listen to this list of further destruction: * Mount Zion Church and School House, Little Zion Church and School House, Christ Church and School House, Pleasant Hill Church and School House, Belmont Church, Mount Etna Church and School House, New Salem Church and School House—burned in the night by the superior white men. Organized lawlessness inflicted this destruction upon innocent sufferers. What destruction it must have wrought in the souls of those who participated!

If this spectacle of the degradation of the persecutor fills us with horror, what shall we say of the injury done

*New York Globe.

to growing children who catch this spirit? Nothing is more beautiful than the respect which the little ones pay to one another for their real merits before their sense of values is distorted by adult prejudice. They play together completely unaware of adult caste distinctions. To boys and girls free from the pernicious traditions of grown-up folk, the color-line is meaningless, religious differences are non-existent. But now enters the adult pride of purse, to tell the child, apologetically sometimes, but insistently, that the best people are those who possess money. Now enter the world-old religious bigotries; and the child learns that his playmates are despised Jews or Catholics. Now enters the adult warning that colored boys and girls are persons to be shunned. With what result? Into the growing life is introduced the cruel lie which says that the line between good and bad in human nature is the line which separates different grades of social status, different creeds, different colors of skin.

This August in Coatesville, Pennsylvania, a negro who had shot a police officer was dragged from his bed in a hotel and burned by a mob. In the account of this outrage, one item appeared which to those who are concerned about the future of the nation's children, reads most ominous of all. When the negro was dead, his burned torso was kicked about the street by the crowd; and in that crowd there were children. Who can tell the deadly harvest to be reaped from the sowing of such seeds in young souls?

These, then, are the fruits of the spirit of persecution and prejudice—bitterness, hatred, ignorance, on the part of the victim, and on the part of the agent ignorance and demoralizing scorn. They tell us what are the moral hindrances in the way of solving our problems, and the lines which moral effort must follow. Howsoever the wrong

spirit is encouraged by undesirable economic or other institutions, its breeding-place is always a human heart; and a human heart may guard itself, if it only will, against the poisons which seek to envenom it. To do this, it must banish the low pride of ignorant self-satisfaction. The very least we can do is to get rid of the notion that we Americans, we Christians, we Jews, or we members of our family or other group, are the salt of the earth. It was the mark of primitive man that he believed religiously in the absolute inferiority of all other tribes. The ways of his folk, the gods of his people, were the highest. So thought the primitive intellect; so it still thinks in its primitiveness to-day. But it is not the mind which tries to see life whole. A clearer vision would make the beholder see his own lamentable shortcomings also, and the need of repeating the prayer of the publican, "Have mercy on me, a sinner." It would make him see in the despised person who is different, not a being doomed to perpetual inferiority, but a man or a woman struggling to make his life worthy against the pressure of adverse conditions. It would make him conscious of the need of helping that other soul in such an effort by removing the conditions—the denial of economic and educational opportunity, which now burden his back with unnecessary difficulty. And by helping him to be his best, he will find how quickly his own aversion,—the temper which he now regards as unconquerable, will disappear like the mists of morning before the rising sun. Always the surest way to banish a repugnance is to try genuinely to lend the object of the dislike the willing hand of a friendly service.

Side by side with the efforts of the scorner to rid himself of his weakness, must go the efforts of the victim to banish his own. Great cause though he has to burn at the

injustice heaped upon him, he must not permit his resentment to obscure what is really unworthy in his own nature. He speaks the truth, indeed, when he insists that there is not one objectionable feature ascribed by the Gentile to the Jew which is not also found in the Gentile, not a single trait disliked in the negro which does not also disgrace the white man. Nevertheless, for all the truth in this retort, he must not rest in it; for it tends to make him forget. One of the best ways to speed the departure of a prejudice is to deprive it of its pretext for being. Every life as high as that of the best negro scholars, doctors, lawyers or artisans, is an unanswerable refutation of the persecutors' slander. So is the life of every worthy Jew. Every vulgar, unworthy act by a Jew increases the prejudice against his people; but by purifying himself of what is deservedly repugnant, and striving for what is best, he tells the Gentile that for all their differences, an essential likeness is present in the shape of that which counts most, a man's moral nature.

In the *Merchant of Venice*, Shakespeare makes Shylock plead for brotherhood on the ground that he is like Antony in the possession of mere physical attributes: "Hath not a Jew eyes, hands, senses, affections, passions? Warmed and cooled by the same winter and summer as a Christian is?" There is a better plea that Shylock might have made; for animals also feel cold and warmth and hunger. Would it not have been wiser on his part to say, "I will show my kinship with the best Gentiles by proving that I too am a man trying to make my life worthy"? Shylock is further made to say, "If you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that." What he is really saying, then, is this: "I will take revenge and resemble your worst."

Would not this have been better: "Whosoever the best is, whether Jew or Gentile, I will try to be like him"?

A further specific duty is laid upon the victim of prejudice. He has his own aversions of which he must get rid. The black man has his unfair antipathies based on different shades of skin or different degrees of culture; he shares the American contempt for the immigrant. The Jew also has his unfair dislikes. As the Christian Anglo-Saxon looks down upon the Irishman, so the German Jew despises the Polish Jew, the Hungarian looks down upon the Russian or Galician. When a man who smarts under wrongs is guilty of it himself, what does he thereby prove? He shows that he is merely angry at his own injury, not that he hates the wrong. He proves that he wants to banish not the injustice but only the special harm which hurts him. To show that he condemns the essential wrong, itself, let him banish it from his own conduct and thereby give his protest its highest claim to men's honor.

And now just one word in closing. What is the specific point of view toward this problem which members of an Ethical Society may take by reason of their membership? To me, it seems that by reminding us that the supreme values in life are the moral values, our principles logically suggest this attitude: the deepest wrong in this unjust spirit is not necessarily that it is an offence against God. The wrong lies in its being an offence against the moral nature of man. Its worst harm is the moral injury which it inflicts upon victim and persecutor both. Beyond this, we need no further justification for seeking to remove it.

To help us get rid of the spirit on which this evil feeds, the Ethical point of view also reminds us that everything depends upon the way in which we regard human personality. In prejudice and the sectarianism of the traditional beliefs, the point of view is partial. Prejudice says:

"Men are black and white, Israelite and Gentile." Sec-tarianism says: "We children of Israel are the Chosen People of Jehovah." Or it says: "We are the elect, who believe in God or confess the Son of God." But the Eth-ical attitude says: "All men are not white; all men are not the Chosen People of Israel; all men are not Chris-tian believers. All men are human beings, possessed of moral strength, hindered also by moral weakness, but capable all of moral growth. They get their highest dig-nity not by virtue of their blood or their religious profes-sion, but by virtue of their striving after a richer moral personality. In the golden sunlight of this fact, the dif-ferences are inessential."

One day, I remember, a class in astronomy was asked by its instructor, "Is the surface of the earth smooth or rough?" Immediately the answer came, "It is rough." "It is rough, indeed," replied the teacher, "when you think that in some places there are high mountains and in oth-ers low valleys. But consider now that the height of the loftiest mountain is only four miles. Consider also that the diameter of the earth is eight thousand miles—two thousand times greater. Suppose you had here a globe, one hundred inches in diameter; how high would a mountain one-twentieth of an inch appear upon its sur-face? So if it were possible to look on our globe as a whole, the inequalities in its surface too, would become as almost nothing."

Such an outlook the Ethical view of life invites us to attempt. In our daily attitude toward human differences, the qualities which offend are without doubt as real as the mountains and the valleys upon the globe. But when we rise above the day's low point of view to look with an eye which sees not as the world judges but as man at his best, man moral, judges, what then? The hills are

brought low, the crooked places are made straight and the rough places plain; for now we observe not the accidental inequalities but the fact which makes us all one world in the best sense, the presence in every man, woman and child of a moral personality. To reverence every human soul because it is such a personality, to aid it, not hinder it, in its upward climb toward the light, is to see life in the sublime grandeur of its true proportions.

ETHICAL RECORD.

International Notes.

BY GUSTAV SPILLER, SECRETARY OF THE INTERNATIONAL
ETHICAL UNION.

THE TOKYO ETHICAL SOCIETY.

MR. T. TOMOYEDA, Professor of Ethics in the University of Kyoto, who is at present traveling in Europe, has very kindly supplied us with the following account:

"The Japanese Ethical Society was founded in Tokyo in 1897. The name is 'Tei-yu Rinri Kwai,' meaning, literally 'Ethical (Rinri) Society (Kwai), which was founded in 1897 (Tei-yu).' The first promoters of this movement were Messrs. T. Yokoi (former M. P., who brought the idea from England and America), S. Onishi, M. Anesaki (now Professor at Tokyo Imperial University), N. Kishimoto, and a few others.

"The motive of the movement lies in this, that the traditional morals or imported ethical doctrines which we already have do not fully satisfy our modern conscience. We want something different, which can really satisfy our needs and lead us to higher moral aspiration.

"At first meetings were held in the private houses of the members, the number of the members being small. There they discussed current moral problems. They soon started free, open lectures. To-day these private meetings and open lectures take place every two months alternately. In the former, only the members and those who are specially introduced take part in the discussions. After

these meetings, both private and public, the members dine together, and there they find occasion for very interesting social and philosophical intercourse.

"The work of the Society has been gradually recognized by the people, and especially in educational circles. A periodical is published. At first it appeared quarterly, but soon it became a monthly, in compliance with the public demand. The circulation of the monthly issue is now more than 6,000.

"To celebrate the twelfth anniversary, 1909, the committee of the Society passed a resolution to hold public lectures in five great cities of Japan. The success of these lectures was far beyond expectation.

"In connection with this Society there is another called 'Kazoku Kwai'—that is, 'Family Society.' This has entirely a social character. The families of the members of the Ethical Society, and those who wish to join it, meet on special occasions for the purpose of having social talks and of cultivating friendship with each other.

"The number of the last issue (January, 1912) of the monthly, *Record and Addresses of the Tei-yu Ethical Society* is 113. The editor is Mr. Tokuzo Nakashima."

THE PARIS ETHICAL SOCIETIES.

Two Ethical Societies flourish in Paris, both active, well known, and respected.

The *Union pour la Vérité* is the direct successor of the *Union pour l'Action Morale*. Its object is "(a) to maintain among its members, by a discipline of the judgment and of the character, the perpetual spirit of freedom which the search for truth and the battle for the right demand; (b) to stimulate in the community, by example and propaganda, the active love of truth and right, and to

bring into common practice the critical method." The *Union* applies this critical method in all spheres—philosophical, religious, moral, social, political, and legal—and has decided not to join itself to any Church, any philosophical school, any political party—in short, any group having a settled doctrine.

The *Union pour la Vérité* realizes its ideal more especially in the Free Discussions (*Libres Entretiens*) which it organizes. These are of a distinguished character, and attract the finest and most refined intellects of Paris. They are usually held monthly during the season, and are devoted each year to a different subject. The discussions are published in the periodical specially devoted to them, the title of which is also *Libres Entretiens*. Seven series have been completed: I. (1904-5), "On the Separation of Church and State"; II. (1905-6), "On Internationalism"; III. (1906-7), "On the Reform of Judicial Institutions"; IV. (1907-8), "On the State, its Employes, and the Public"; V. (1908-9), "On the Economic and Legal Position of Women"; VI. (1909-10), "On Electoral Reform"; VII. (1910-11), "On Depopulation." The eighth and last series will be on "General Culture and Educational Reform." The value of such free and full discussions of grave social problems can hardly be exaggerated.

The *Union* also publishes a "Correspondence" (*Correspondance*), which appears as a sixty-four-page monthly. The titles of articles in the last two issues, December and January are: "The Idea of Truth According to Cournot," "Democracy and Financiers," "To Know Life," "Finland and Russia," "A Letter from Constantinople," "Aristide Guéry," "The Idea of Truth According to Cournot" (continued), and "Notes"—"Depopulation and Alcoholism," "The Co-operation of Ideas."

This does not exhaust the literary output of the *Union*, for during the last fifteen years there has appeared a little monthly called *Petit Bulletin pour nos Enfants* (Our Children's Little Magazine), which appeals to children from the age of ten to sixteen.

At the head of the *Union* is Professor Paul Desjardins, to whom the Society owes its inception, and who was for many years previous the director of the *Union pour l'Action Morale*.

A younger sister of the above Society is the *Union de Libres Penseurs et de Libres Croyants pour la Culture Morale* (Union of Free Thinkers and Free Believers for Moral Culture). This association was established about five years ago, and stands for what its title characteristically expresses. Its General Object is "to give its members an opportunity to exchange thoughts and experiences in a fraternal manner, for the purpose of organizing for themselves, their children, and their fellow citizens a moral culture appropriate to their common ideal of justice and fraternity. The elements of this culture are taken from the whole philosophical and religious heritage of humanity, regarding those as purely traditional beliefs which science declares to be ill-founded."

Like its senior and precursor, this Society has mainly restricted itself to a concentrated series of free discussions. The first subject treated was "The Christian Virtues and the Modern Conscience"; the second, "Social Problems and Personal Responsibility"; the third, "The Education of the Child"; the fourth, "Centres of Moral Culture in France and Abroad"; and, lastly, the course now being given, "The Crisis in Moral Ideas."

These discussions were reported until the end of last year in a magazine which simply bears the title of the Society. Now, however, it is absorbed in the weekly pa-

per, *Les Droits de l'Homme*, which is edited by M. Paul Hyacinth Loyson, who is General Secretary of the *Union*, in succession to M. Jean-Jacques Caspar, who founded the Society.

The Society attempted to draw up a plan of moral instruction, but did not complete the task. At the time of the death of Ferrer it organized a protest meeting. It is interesting to know that, as the result of lectures delivered in Brussels by M. Jean-Jacques Caspar, a Society was started in the latter city, called *L'Union pour la Vérité et pour la Culture Morale*—a hybrid title reminding one of the two Paris Ethical Societies.

We hope on a future occasion to give a special account of the Union of Freethinkers and Free Believers for Moral Culture.

THE BRUSSELS ETHICAL SOCIETY.

This Society is, we believe, in the second year of its existence, and was initiated as described above. It is "an association for mutual philosophical and social education." Its declared Object is almost precisely that of both Paris Societies taken together, except that the more distinctly moral factor finds a place: "(a) To maintain among its members, by a discipline of the judgment and of the character, the perpetual spirit of freedom which the search for, *and the service of*, truth, the battle for the right, and *the practice of duty* demand; (b) to give its members an opportunity to exchange thoughts and experiences in a fraternal manner, for the purpose of organizing for themselves, their children, and their fellow citizens a moral culture appropriate to their common ideal of *sincerity*, justice, and fraternity; and (c) to discover, by the *positive* and critical methods of research,

the elements of this culture in the whole philosophical, *moral*, and religious heritage of humanity, *singling out that which can unite and is living.*" (The words in italics give the new matter.)

The Society's proposed activities are those of the Paris Societies. The series of discussions for the season, beginning on the 25th of this month and continued fortnightly till the middle of June, deal with "The Moral Problem," divided in three parts—"The Positive Basis of Morality," "The Speculative Conditions of Morality," "The Rules of a Morality Applicable to Our Times." The first part is divided again into the natural, social, and psychological foundations of morality; the second into the value and destiny of the individual, of humanity, and of the world; and the third into personal, family, and social morality.

THE AUSTRIAN ETHICAL SOCIETY.

Austria is the home of obscurantism and religious persecution. The Secretary of the Austrian Ethical Society, Herr Wilhelm Börner, is one of the recent victims of this mediaeval spirit. In October last he addressed the Freethought Congress in Prague, and was subsequently prosecuted for blasphemy. He was sentenced to a fortnight's imprisonment; but on appeal this was reduced to three days, and the alleged "crime" was converted into a "misdemeanor." Those who know Herr Börner will understand that his offence was purely that of expressing himself on religious topics with the freedom that one is accustomed to in all countries where the elements of liberty exist.

Old Creeds and the New Faith

BY C. DELISLE BURNS.

"Fourteen exceptionally readable chapters. . . . In the flood of new faiths, we have found few so stimulating, so fresh in expression and thoroughly honest as this. The pursuit of high ideals, of the highest ideals of our day is the essence of Mr. Burns' 'New Faith.'"—*Westminster Review*.

"In his previous work, 'The Growth of Modern Philosophy,' Mr. Burns showed the intimate relation between real life and real thought as revealed in the writings of the more recent philosophers. In the present volume he applies to religion the same principles and method of examination.

"The book falls naturally into two parts. In the first he is concerned with the past, and asks what were the experiences to which the different creeds gave meaning, what the desires they strove to satisfy? These chapters are marked by breadth of thought, considerable learning, and a certain keen insight into the true significance of events; they prove the most valuable portion of the volume.

"In the second part he deals with the problem as it confronts the thoughtful enquirer of to-day. On the one hand we have the ordered and ever-widening experience of science; on the other hand there is man's keen, though vague, consciousness of the need of an ideal and his desire for its realization. We want as much as ever a lamp to guide us; what are the new lamps destined to replace the old? He discusses various aspects of the problem in an interesting manner. The book is at once stimulating and suggestive."—*Daily News, London*.

"This volume is essentially a religious tonic. No one can doubt the ability that is displayed in its treatment of the different problems taken in hand, but some readers will rather undervalue its serious worth because of the superabundant cleverness that is manifest on almost every page. These stray excerpts may convey some notion of his style: 'In the Middle Ages religion gained the whole world and lost its own soul.' 'To despair too late is at least as foolish as to hope too late.' 'We cannot fully appreciate Catholic unity until we also appreciate Protestant individualism.' 'The passion of Protestantism is the search for God.' 'Once admit development and the absolutism of dogma is gone.' 'Orthodoxy lives upon thoughtlessness.' 'Somebody else may make our spectacles, but no one can supply us with eyes.' 'The man who loves virtue is always something of a prophet in Galilee or a gad fly in Athens.' 'Even from the face of an idol the eyes of the true God often shine.' 'The way to true religion is through straight thinking.' The book, like a certain city, is compactly built together, fresh and virile in thought, and written with a sharp pen."—*Glasgow Herald*.

OLD CREEDS AND THE NEW FAITH, By C. Delisle Burns . . .	\$1.50
By Mail	1.60
THE GROWTH OF MODERN PHILOSOPHY, By C. Delisle Burns . .	\$1.00
By Mail	1.10

THE MISUSE OF THE BIBLE*

BY C. DELISLE BURNS.

It may seem ungracious to talk of the misuse of what is obviously useful to such a number of men and women. The day for merely adverse criticism has passed, and what one wants to-day is some constructive principle by which we may criticise the traditions of the past and the statements of the majority in the present. It is therefore only because I think I can in some way express such a constructive principle that I propose to speak of the misuse of the Bible.

Now, it seems to me, that it would be an insult to your intelligence if I should preface my remarks by saying that there are various passages in the Bible which are undeniably fine, hardly, if at all, to be matched in any other book, and that the Bible has been of immense value in the religious traditions of the past, and that it may be still counted precious in the religious traditions of certain men and women. I wish to put aside all that I might say in favor of those finer elements in what, after all, is a collection of books of very varying value.

Nor am I going to dissect the Bible and say that this and that passage is unworthy of the religious tradition of the past, or of the religious feeling of the present. I want also to avoid the mention of what I might call rather trivial instances of misuse. I shall not refer, for instance, to the torture of unfortunate children by making them learn lists of barbarous Jewish kings; nor to what seems

*A lecture delivered before the Society for Ethical Culture of Philadelphia, Sunday, February 18, 1912.

to me to be another obvious instance of misuse—the idea, I mean, that religious knowledge is concerned with the geography and history of Palestine. It does not seem to me that either Bible geography or Bible history is religious knowledge properly so-called, and it would be a misuse of the Bible to use it as a record of historical facts, or of points in geography. Again, men and women, comparatively reasonable, are still tortured in listening to the twisting and turning of obvious terms, by allegory and metaphor, into senses that they do not bear. That is a misuse of the Bible, but I avoid more than this casual mention of it. There are men who prove that when it is said, “Go sell all that you have and give to the poor,” the meaning is that you may give five cents to a man starving to death if you know from various societies that it is not his own fault, nor the fault of his father nor grandfather. That is hardly the sense of the words: “Go sell all that you have, and give to the poor.”

I need not trouble you, then, with more of these trivial instances of the misuse of the Bible. The point to which I wish to direct your attention is really more fundamental. It is the question of *the final authority in religion*; or, to put it in another way: have we any criterion by which we can judge of the value of our own religious experience or of the religious experience of the community at present? Have we any such criterion from the past, and particularly any documents? That is the main point to which I refer—the possible use, and, as it seems to me, the misuse of the Bible as a criterion.

You will see that here is no side issue. It is a vital question; because in the first place, religion, or whatever you like to call your religious view of the world, depends at first upon your personal experience. It is only because you think that certain kinds of life are worth liv-

ing, or that the world is of such a kind, that you conclude that it is better to be good than to be bad. It is because of this feeling or thought that you term yourself religious. Some personal view of experience is the starting-point. But personal experience varies. It is not always the same even in the same individual. In ordinary life at one moment you have a tooth-ache and at another a heart-ache, and you have to compare the two to see which is more important; or, to put it in another way, at one moment you are pessimistic in regard to the world, while at another moment you have great hopes for the future; at one moment you are angry, at another you are moved by some uncontrollable joy. All through life experiences vary, and in ordinary life one requires to discover which experiences are those upon which one can most sanely and reasonably base one's view of the world. According to which experiences are we to live? Are we to live according to those momentary fits of pessimism, or according to those other episodes of joy?

In ordinary life we need a criterion; we need some kind of a standard by which to guide the general current of our activities. And in religious experience also, our experiences vary, and every individual finds that he has certain desires, certain ideas in regard to the life worth living. There are people, for example, who feel sometimes that they must give up everything, or live a purely spiritual life without any of the material trappings. At another moment so extreme a view would seem unreasonable. We must live in the ordinary world, and keep our other world; we must live in the material the life of the spiritual. Our moods change, and we require therefore some criterion which will enable us to distinguish what is transitory from what is permanent.

That criterion has been the Bible, in the eyes of a great

number of men and women. My argument is that so to use the Bible as a criterion of what is important and universal is a misuse of the Bible. But that is only the negative part of my argument. I propose to show that because that can be understood as a misuse of the Bible, we can name another criterion, and establish some kind of a standard by which we may discover what is the religious view of the world, and what is the life worth living.

In the first place, I say that religious experience varies. You might have a vision, I suppose, a sudden feeling of what we should call conversion, an illumination of some particular kind, embodying some doctrine or some scheme of life; but you could not, if you were sane and reasonable, accept such a vision, conversion or illumination as valid (that is to say, as a guide to the rest of your life), unless you had tested it to discover how far that illumination was merely transitory, of the moment, or human and universal, and therefore in some sense what used to be called the "voice of God."

It is always necessary, therefore, to go behind the momentary impulse to what is the reasonable basis for life. And that collection of books which we now call "The Bible," a collection, as I need hardly remind you, of very varying value in its different parts—has been used as a kind of written constitution of religion. It is just as if the state, we might imagine, had laid down the principles of patriotism, and you could find those principles in a written constitution. So men have supposed you will find the essential principles of religion in the Bible. Now, will you? That is the question. Is the Bible a criterion? I say that so to use the Bible is a misuse.

First, for this reason:—The individual appeal to a written book is not an appeal outside of the individual experience: I put it in the abstract form first. As was said

in the sixteenth century, you can find precisely what you like in the Bible. The Bible has texts of varying value and dates. The individual wants to discover whether his form of illumination, belief and life is not merely personal, not merely transitory, but really and deeply human, universal and religious, and he goes to the Bible. He finds in the Bible precisely what he expects to find.

Now, there is a saying of one of the recent French scientists, in which he warns his students when they are making a scientific experiment, against finding what they expect to find. He says that if you find what you expect to find in a scientific experiment, you may be certain you have made a mistake, and still more so if you find what you wanted to find.

But the appeal to a written book is not an appeal against or beyond the individual, because the individual inevitably takes his own experience into that book, and interprets other parts of the book in accordance with those parts which he best understands, that is to say, those parts which best support his individual and momentary experience.

This is not an arbitrary criticism. It has been amply established by the history of the past. Men now do go to the Bible, and one man reads, "This is my body," and says it means that matter can be transformed in its essence from bread into flesh without any apparent change in what we call "qualities." Another man says that the text, "This is my body," may be used of Christian communion to refer to what is simply ordinary bread. Who is to decide? Books have been written on both sides. The opponents use parallel quotations and instances from every literature, and neither side has ever convinced the other side, though the proofs were satisfactory to each side by itself. Therefore, it is easy to see, in the first

place, that your appeal to the written book may be an appeal to your own prejudices, and you find in the written book precisely what you want to find. This refers not merely to modern controversies, we find in the past that all the barbarous practices of early Christian asceticism have been justified by texts from the Bible which are now explained by most preachers allegorically. But who is to say which passage is to be interpreted as allegorical, and which taken literally? We meet with various types in history, such as the soldier, and we find in the Bible a continuous appeal to the God of Battles. Warfare has been justified by soldiers and their supporters through quotations from the Bible, used as a criterion of what should be universal and human in religion. There is first, then, this objection against the use of the Bible as a criterion. Though used as a criterion, it is not the real criterion: that is to say, the individual appeal is never against or beyond the individual prejudice, and always in such a collection of books as the Bible you can find what you expect and want to find.

But I can go further than this. I say that because the Bible consists of very varying statements, made at different times, and from different points of view as to this essential thing, religion, or what makes life worth living, therefore, unless you are very specially trained, you cannot distinguish what in the Bible is merely transitory, or a practice belonging to a particular stage in history—you cannot distinguish that from what is universally applicable.

Again, I might show from history how this has been the case. You know that at the Reformation the change in the position of woman, as against the position of woman in the Middle Ages, was justified by certain quotations from the Old Testament, and from the language of St.

Paul. I think that most preachers who are not absolute believers in literal interpretation, would say that these views of woman were transitory and perishing, and belong to a primitive stage in civilization, and not therefore essentially religious or universally applicable. But if I use the Bible as a criterion to discover which of my experiences are universal, and which are merely momentary, I cannot, without special training, make this distinction; because the book gives no principle of distinction, and I need to go behind the book. The effect of that has been evident in the history of religion. The fact is that the present has been always oppressed by the past, and inevitably old forms of religion have suppressed the growth of the new faith. Faith cannot grow without its forms, that no one will deny. It is impossible indeed to imagine an absolutely undogmatic religion, and yet the dogma is not the faith: the expression is not the meaning. Somehow or other the two must be distinguished. Just as on a piece of printed paper the black marks are symbol only, and the meaning which underlies them is somehow independent of the print; so also faith exists in the forms, and yet the forms are not the faith. The forms may die, and the faith may outlast them. But I say that the influence of the Bible in the history of our religion, the European tradition, has been to suppress, to prevent the growth of new forms; because the transitory forms of the past have been confused with the essential faith of the past. And I cannot see any escape from that confusion so long as a written book is regarded as the criterion of religious experience. I said that special training was necessary to distinguish the transitory from the universal in a written document, and I will go further and say that even with special training it is almost impossible. For example, Professor Harnack finds that Jesus is a liberal

Protestant, and the Abbé Loisy finds that Jesus is a good Roman Catholic. One man may find that Jesus was a vague teacher of good intentions, without any definite ideas of the world. Another man will say that the ethical teaching of Jesus is all secondhand, and what is original in his teaching is a theory in regard to the end of the world. So in going to the Bible to discover what Christianity is, men find what they want to find, and even with special training it is almost impossible to distinguish the transitory from the universal. To use the Bible as a criterion of true religion is a misuse. That is my negative argument.

Now, this means that if we want to discover what true religion is, what is the religious view of the world and what type of life is best worth living, we cannot use the Bible as an ultimate test. That, I suppose, would be taken for granted by most, if not all, of my audience; nevertheless, I thought it not altogether waste of time to go over what you might take for granted, because to make one's conception clear is a great gain.

There is this further point. To-day we are faced with the knowledge that the Bible is only one among many sacred books; and surely no reasonable man will suppose that all that is divine in the world is found in one Bible or one set of books. There is something divine in the works of Plato, Homer, Confucius or the Buddha. I do not say there is much. I do not require any adverse criticism of the Bible at all. I say we are indubitably aware that there are many other books that have been used as criteria of religious experience, precisely as people in the West have used the Bible. Now such a knowledge inevitably leads to criticism, and you cannot, if you know that there are other books of the same kind, avoid comparison. Then, to put it as mildly as possible, you may

find that there are elements in the Bible that are not so good as certain other elements in the sacred scriptures of Confucianism, the Koran or the Vedas, or other sacred books. That means that even the most orthodox, as indeed it is obvious if you will listen to any sermon, does distinguish between what are the greatest parts of the Bible and certain others. No one, unless he believes in literal inspiration, regards all as equally valuable. Some parts seem to be crude and primitive, others express real religious enthusiasm, a view of the world which we may accept at moments, and a view of human life which seems to be great.

You cannot make distinctions unless you have, behind that which you are criticising, some kind of principle by which you are criticising it. That is to say, if any man, however orthodox, says that there are certain parts of the Bible which are not so valuable as certain others, he is referring to some other criterion, *which is not the Bible*. The Bible has been referred to some kind of accepted standard present in his mind, of which he is hardly conscious. That standard is the criterion to which I wish to refer; that is the standard by which we can distinguish what is valuable from what is not, by which we can distinguish what is superstition from what is faith. That standard, then, is the essential thing.

How are we to discover what is true religion, or what is the life best worth living? In the expression of religion that we find in the Old and New Testaments there are points of view which are distinguished, even by the most orthodox. I should not fear contradiction, for instance, in saying that most people would regard the character of Jacob as doubtful. There are various characters in the Old Testament which are not admirable, which could hardly be used as models upon which to frame our

life. What is great in character is universal, and there are also in the Bible great characters which, in spite of the transitory dress in which they are expressed, are nevertheless regarded as models—not in detail, but in essential principle,—models of the life that we might like to live. I suppose the most orthodox would make a distinction between the characters presented.

Again, there are two different types of view presented with regard to the world. Sometimes the world is regarded as a continual decadence from the original purity. That, I think, would be the tendency in most of the Old Testament. At other times, the world is regarded as a preparation for some vast Kingdom of God. That is chiefly in the New Testament, though the prophets seem almost to be in the same mood.

Further, there are various aspects of human life which do not appear to be touched upon in the Bible. There is no reference to scientific enthusiasm. That may seem to be of little value in human life; but the fact that it is regarded as of little value is due to this misuse of the Bible. The preacher would say the Bible is not opposed to science, but I can only remind you that in the past it has been opposed to scientific research.

Again, it is possible to say that there is no clear conception in the Old or New Testament of national or political virtue; so that in the New Testament, for instance, that kind of altruism, or social feeling, that is connected with the word benevolence is stressed, but such conceptions of political virtue as are connected with the lives of great statesmen, those are not stressed. In the history of Christianity, as you know, there have been many saints who have given of their wealth to the poor, who attempted to make of their lives, as it were, a succession of deeds of charity. That, admirable as it may be, is only one kind of

sanctity. There may be another kind of charity, more intellectual, and more difficult to grasp; there may be another kind of life worth living which is not concerned with the bestowal of material goods upon the poor, but the bestowal of thought upon men. That intellectual charity, mental toil for the reconstruction of society, we do not find mentioned in the Bible. In various ways, therefore, besides what seem to be transitory elements existing from the past in the book as it stands, there are also omissions with regard to what we require to be set to do to-day.

Now the criterion, it seems to me, to which all men refer for discovering what is true religion, must somehow establish the only two articles of any creed which really matter: what kind of a world this is, and what kind of a life is worth living. I mean the general structure of the world and our place in it—the theoretical and then, from the practical point of view, what kind of a life is best worth living. These are the two interests vital in religion, the theoretical,—the religious view of the world, and the practical, the religious view of human life. These must be expressed in every form of religion, and if you set aside details, as to whether Christ rose again from the dead, whether he was born of a virgin, whether the world was made in six days, the essential point in all this is your view of the workings of nature. On the other hand, you will find traditional expressions as to the kind of life best worth living as not concerned with the material world, but with spiritual growth, the eternal life, so that we seem to have also practical principles. We may all admit that in spite of the fact that the abstract view of the world presented in the Bible is false, nevertheless the presentation of the life best worth living, is fairly well done. Not that it is complete; I do not mean that you have anywhere in the past a complete view of the finest human life. But

you can separate the answers to these two general questions: What kind of a world do we live in, and does it find any place for such episodes as we have mentioned, regarded as literal facts? and, on the other hand, What kind of a life is it that a man ought to live?

But if not in the Bible where is the criterion of the religious life? By what criterion do we distinguish the good from the bad in the Bible itself?

There is this constructive principle, although it is difficult to state, because it is not embodied in a written constitution. It can be and is applied as a criterion, even by the most orthodox. It is "the soul of the church," if we may use the words, or the "social consensus"; that is the standard which is applied by all of us, which is in all of us, but which is not personal to any of us. It is what we call the ideal standard of to-day, or the religious experience of the present in regard to our view of the world and of human life. That is our criterion, by which we judge, not merely the Bible, but also all the various forms of ecclesiastical organization.

In the Catholic tradition, if not in Protestantism, the difficulties with regard to the misuse of the Bible have long been known. The authority of the Church was rightly said to be the criterion: but this was soon wrongly understood to mean the authority of the clergy. That was only to substitute the authority of permanent officialdom for that of a written constitution—a change for the worse, because officials can persecute and a book cannot. The real criterion of true religion is the highest experience of the present, and the living voice of tradition is not the possession of a caste. The best knowledge of the world to-day is our criterion of the true religious knowledge, so far as our theory goes: and in practice, as to the life worth living, the highest examples of all time indeed but also

the finest ideals of to-day are our criteria for the true religious life. That is what is meant by making present social experience the ultimate criterion.

That criterion is difficult to grasp precisely, as difficult as, for example, the spirit of a nation which has no written constitution.

Suppose this problem to be put to an Englishman: "What is patriotism?" The ordinary Englishman has nothing obvious to go upon, no statement of any kind, no dogma of the past, he has to judge from what is ordinarily admitted to be the act of a patriot to-day.

Now just as, in regard to national or political virtue, you refer to the highest feeling in your own nation, so also in regard to religious experience you can refer beyond your individual experience. That will give you a view essentially religious, and a view of life which is a real statement of the life worth living. If that is so, religious knowledge, and instruction in religion, has nothing to do with any event that has occurred in the past, nothing to do with the details of the life of Christ, or the statements of the Old Testament, except so far as these are expressions of model lives, by which we can more or less guide our own conduct. From this point of view we may say that we can get a truly religious view of the world from the clearest, the best and most honest thinkers in the world to-day—the scientists and the historians. The theologian is out of court, because he has a case to maintain. The theologian starts with his conclusion, and tries to discover arguments to support it. That is mere argument, not reasoning. The idea at work in his mind is that you must believe a certain statement, and the purpose of his intellectual labor is to discover an excuse for your doing so. That is the use of theological argument. The attitude of the theologian is like that of the lawyer who is hired to

maintain a particular case, and is careless whether his client is guilty or not. Such an attitude is essentially different from that of the man who has no case to maintain, but who first of all goes to the evidence. I suggest that the criterion I have named will work best if you do not have a creed, but simply a working hypothesis. In this case you are reasoning, not arguing; you are not maintaining a belief because you must accept it, but you are forced to it in view of the evidence. Argument is theological, but reasoning is religious. We can well afford in the case of doubtful evidence, to wait for the conclusion. If, for instance, there is no evidence whatever as to the immortality of the individual soul, is it not more religious to doubt? If this is so, what we must give people as religion is not an established formula, but an *attitude*. It will contain an hypothesis in regard to the nature of the world, stating, for instance, that the world is a growth, not a manufacture. In a vague sense some such idea of the world is admitted—that the world is moving through various forms, and is subject to unvarying law. In regard to the life worth living, you will have not rules, but simply an *attitude* expressed in suggested ideals based upon the idea that if you know what is right, you must do it. The most important thing, therefore, in the teaching of religion, does not seem to be the statement of any facts, or any established ideal, but rather the religious attitude towards the world and an enthusiasm for all ideals.

The whole of life is an experiment, and each child must be taught that he is a divine experiment. There are models, of course, but no one has faced exactly those problems with which we have to deal. What we have to do therefore is to face the future with the greater faith, a faith which at present is expressed, not in a creed, but in a hypothesis. Our criterion is not a written book nor any

clergy, but the highest expression of the present thought of the race in abstract theory, and the highest embodiment of ideals in human life which we can admire. These two, then, give us the essence of religion. We have reached a peculiar position in the development of religious experience. We see, in a way, that the old Catholic objection to the use of the Bible as a criterion is valid, but we do not accept the substitute offered by priests, the authority of the church, which is an appeal to an official bureaucracy.

If I want to know what England stands for, I do not refer to the documents in the British Museum; nor do I go to the permanent officials at Whitehall, not because they are necessarily dishonest, but because I know that an established caste has interests of its own. So the priest must stand for an established code. Therefore I refer beyond him, for the reason, as I have said, that the present is the result of the past in the sense of growth, and each individual life is an experiment.

Nature never wastes. It is an absolutely false metaphor to suppose that nature is prodigal, following out experiments which fail. No blade of grass is a copy of any other; no seed that seems to fail because it does not come to fruit was a copy of any other, and the most negligible fact is absolutely unique,—how much more each human life. If life then, is an experiment, we cannot lay down beforehand either beliefs or definite rules for practice which have come to us from the past but only hypotheses and suggestions, and what we have to do first is not to change men's beliefs but their attitude.

ETHICAL RECORD

Announcement of the Ethical Correspondence Bureau of the American Ethical Union

THE NEED

It is a fact that a very large number of people do not find in their own local communities the ethical and religious fellowship which satisfies their deeper spiritual needs. And this condition we have in spite of the diversification of organizations which has gone on almost to the point of self-extinction upon traditional, creedal, intellectual and emotional cleavages. Yet the desire of emancipated kindred spirits for association and fellowship is as strong, if indeed not stronger, than it ever was.

But, on the other hand, if it has proved difficult to organize and maintain local groups for ethical and spiritual culture and fellowship in the great centers of population, how much more difficult must it be to form and maintain such fellowship organizations in smaller and rural communities. This has been a real problem, not only in the Ethical Movement, but in all liberal bodies. There has long existed a deep-seated want and need.

The absence of an instrument of fellowship has resulted in untold spiritual loneliness on the one hand, and in dread moral stultification on the other.

THE PARENT ETHICAL SOCIETIES.

In four great American cities Societies for Ethical Culture have been formed and prospered. The parent so-

ciety in New York was organized by Professor Felix Adler in 1876; the society in Chicago, in 1883, under the leadership of Mr. William M. Salter; the Philadelphia society was organized in 1885 under the leadership of Mr. S. Burns Weston; the society in St. Louis in 1886 under the leadership of the late Mr. Walter L. Sheldon; a fifth society in Brooklyn more recently formed (1906); is led by Dr. Henry Neuman; and a downtown Ethical Society in New York is led by Dr. Henry Moskowitz. These American Ethical Societies have associated themselves in the formation of the American Ethical Union, which constitutes the official instrument of the Ethical Movement in America. A similar form of organization unites the bodies constituting the International Ethical Movement.

A GENERATION OF FELLOWSHIP AND SERVICE.

These thirty-five years of successful ethical fellowship in the several local societies have been filled with numerous inquiries and requests for an extension of the organization, urging on the one hand the formation of new societies, on the other the formation of a non-resident membership. This, however, has not seemed practicable, hitherto, in any great degree. But for several years, particularly since Professor Adler's return from the Roosevelt Professorship at the University of Berlin, he has been eager that the Ethical Movement should in some way fulfill this comprehensive demand upon it through a correspondence bureau. Accordingly Professor W. H. Lighty, Head of the Correspondence Study Department in the University of Wisconsin, and formerly associated for a decade in the work of the St. Louis Ethical Society, was requested to present a plan for such a possible ex-

tension policy within the movement, at the Glenmore Conference of Ethical Leaders in the Adirondacks, September, 1911. With this paper the Glenmore Conference opened. The plan was discussed at length by the Fraternity of Ethical Leaders, and finally recommended for adoption to the American Ethical Union, which in turn adopted the plan at its annual meeting in New York, November 20, 1911, and authorized the establishment of the Ethical Correspondence Bureau, with headquarters at Madison, Wisconsin.

PURPOSE AND METHOD.

The purpose of this Bureau is to serve as a medium through which the extension and propaganda policies of the Ethical Movement may be fostered and developed. This Bureau proposes:

I. To Circulate Parcel Libraries on Ethical Subjects.

The inquiries of interested persons may often be most effectively satisfied by the loan of a small traveling parcel of pamphlets, books or other printed matter for the inquirer's personal examination and deliberate study. This enables him to reach his own conclusions or to formulate further inquiries, if he so desires. Many of the problems of ethics, religion, moral education, etc., can be very effectively handled in this way. This makes available everywhere printed material not to be had locally, and often difficult to procure anywhere with any degree of certainty or promptness.

II. To Establish a Corresponding Membership within the American Ethical Union.

This membership is to unite into an ethical fellowship

those who are spiritually compatible—those who cherish and desire to promote the ideal of the good life. This membership is to constitute the non-resident fellowship of the American Ethical Union. This Bureau will endeavor to keep these corresponding members informed and abreast of the times with reference to the activities and undertakings of the several American societies, and with reference to the movement in general. This will be done by periodic circular letters, by reports, and even by establishing, where desired, personal correspondence between the corresponding members and individual resident members of the parent societies. By these and other means a new form of fellowship may be developed, and a real spiritual kinship cemented between persons who are like-minded even though far separated or isolated.

III. To Circulate and Make Better Known the Authorized Publications of the Ethical Movement.

The ETHICAL ADDRESSES AND ETHICAL RECORD, published by the American Ethical Union should be known to a very much larger number of people who would be naturally interested. The *International Journal of Ethics* is the foremost journal of its kind and deserves a much wider general reading. The books by the leaders of the Ethical Movement should be afforded the opportunity of the sympathetic reading and understanding of all ethically like-minded people. This and other ethical literature will be more effectively distributed and made known through this Bureau.

IV. To Establish an Inquiry Department.

This Bureau will develop an inquiry department, replying to such inquiries as can readily be answered direct,

and referring others to the specialists of the Fraternity of Ethical Leaders, staff lecturers or special counselors for the consideration which the occasion requires.

V. To Assist Small Groups of People in Given Communities.

In addition to serving individuals, this Bureau will assist small groups of persons who meet together in the ethical culture spirit for study and fellowship. Guidance, study outlines, ethical literature, and in some cases speakers may be supplied to assist such groups in conducting their studies from the ethical approach.

VI. Assistance for Personal Ethical Culture.

This Bureau, it is hoped, will be able to answer personal and even perhaps intimate questions of an ethical character, and in some degree serve as a sort of moral dispensary for perplexed or troubled souls, and assist in the healing of moral wounds.

It is not asserted and it is not to be expected that this new instrument for fellowship is at once perfect and all-satisfying in every particular. It is merely in its present form little more than an idea projected for realization, a means for carrying forward in an extensive way those privileges and benefits of association and union which in the intensive organization of the several Ethical Societies have proved so servicable and gratifying. The idea in its application must be developed and adjusted, so that it may serve those to whom it appeals.

SPIRITUAL KINSHIP.

As in the kinship of blood, so in spiritual kinship, the existence and persistence of the bond, the communion of

the like-minded is not dependent upon immediate personal contiguity, particularly not in our day of varied forms of rapid and exact long distance communication. Through these instruments of communication men have economic intercourse with facility and mutual satisfaction. If successfully applied to the business of making a livelihood, why not utilize modern inventions in the business of right living? Why such enormous preponderance in the application of invention toward industrial and economic utility, and so little toward social and ethical adjustments? Our spiritual organization and adaptation should at least keep pace with our industrial and commercial organization and communication.

The literary fellowship of the ages is a heritage and a tradition; why should not a living, contemporary ethical fellowship be as possible for those who are really intellectually congenial and spiritually compatible, no matter how widely they may be separated geographically?

The conditions under which literature is lent and circulated, the basis, privileges and obligations of membership, and other specific information will be supplied on request.

Persons who are or believe themselves to be in sympathy with this movement and desire further information or affiliation should address,

THE ETHICAL CORRESPONDENCE BUREAU
OF THE
AMERICAN ETHICAL UNION.
BUREAU HEADQUARTERS, MADISON WIS.

ETHICAL SOCIETIES

MEMBERS of Ethical Societies not infrequently travel abroad, and they are anxious on such occasions to know the addresses of Ethical Societies in the part of the world which they are visiting. They will find the subjoined list useful for the purpose.

International Union of Ethical Societies. Secretary: Mr. G. Spiller. 63 South Hill Park, London, N. W.

AMERICA.

American Ethical Union. Secretary: Mr. S. Burns Weston, 1415 Locust Street, Philadelphia, U. S. A.

Ethical Correspondence Bureau. Superintendent: M. Y. Lighty. Madison, Wis.

Brooklyn: Ethical Society. Secretary: Miss E. H. Seelman. Office: 529 Vanderbilt Avenue, Brooklyn.

Chicago: Society for Ethical Culture. Secretary: Mr. T. W. Allinson. Office: Henry Booth House, 701 W. 14th Place, Chicago, U. S. A.

St. Louis: Ethical Society. Secretary: Mr. Fred H. Herzog. Office: Memorial Hall, Nineteenth and Locust Streets, St. Louis, U. S. A.

New York: Society for Ethical Culture. Offices: Central Park West, 63rd and 64th Streets, New York City, U. S. A. (In New York City there is also the Down Town Ethical Society, the Bronx Group, and the Harlem Group.)

Philadelphia: Society for Ethical Culture. Secretary: Miss Lida Stokes Adams. Office: 1415 Locust Street, Philadelphia, U. S. A.

Ethical Culture School. 33 Central Park West, New York City, U. S. A.

AUSTRIA.

Oesterreichische "Ethische Gesellschaft." Secretary: Herr Wilhelm Börner. Office: Spiegelgasse 19, Vienna I., Austria.

BELGIUM.

Union pour la Vérité et pour la Culture Morale. Secretary: Mlle. Dachsbeck. 7 Rue Américaine, Brussels, Belgium.

ENGLAND.

Union of Ethical Societies. (Consisting of more than twenty Affiliated Societies.) Secretary: Mr. Harry Snell. Office: 19 Buckingham Street, Strand, London, W. C.

South Place Ethical Society. Secretary: Mrs. C. Fletcher Smith. Office: South Place Chapel, South Place, Finsbury, London, E. C.

THE PROPHETIC CHARACTER OF THE ETHICAL FAITH.*

BY DAVID SAVILLE MUZZEY.

THERE is, I believe, no proof of the reality of the spiritual life of man beyond the fact that the spiritual has always been the most real life in man. The human mind, whatever may be true of the less well known minds, or alleged minds of the lower animal world, has never been the mere passive and acquiescent product of biological evolution. At every point in his history man is conscious not only of being *in* a certain environment, but also of deliberately and purposefully acting *on* that environment to transform it. The world about us, apart from man's spiritual activity is purely a world of habit. Nature's laws are constant. The force of gravitation never ceases or wearies; the same fruits grow from the same seeds; the same chemical combinations result in the same products; the duckling takes to water when it bursts the shell; and the mastiff is already present in the clumsy puppy. We too are a part of this fixed world of habit so far as our physical functions are concerned. The tiny human animal shows forth the adult in gesture, voice, and reflex movements. And throughout our life we retain the peculiarly human habits which distinguish the genus homo from the other genera of the animal kingdom. Only with this most important difference, that whereas in the animal world life is synonymous and co-extensive with the exercise of the physical habits pecu-

*Address given before the New York and Philadelphia Societies for Ethical Culture.

liar to each genus—the feline habits, the canine habits, the equine habits, the bovine habits, the vulpine, the porcine, the asinine habits—in the world of human beings the merely physical habits sink into utter insignificance in comparison with the development of the mind, or if they remain at all prominent become a reproach to the person in whom they appear. We do not blame a pig for being a pig or a mule for being a mule, but we do blame a man for being a pig or a mule. From age to age the animal repeats the life of its kind, without ambition or regret, aspiration or reform, entirely absorbed in the immediate process of living, or if at all seriously modified, modified only by its contact and association with man. There is a finality, a fatality, a sterile and insignificant orderliness in all this lower life which contrasts absolutely with the yearning, striving, self-recasting life of man.

Sometimes the poets and philosophers, wearied or disgusted with the less noble aspects of man's restlessness—his rivalries and greed, his presumptions and pretensions, have found a certain comfort in contemplating the strictly impersonal existence of the brutes. Walt Whitman writes:

“I think I could turn and live with the animals,
 They do not sweat and whine about their condition,
 They do not make me sick discussing their duty to God;
 Not one is demented with the mania of owning things,
 Not one kneels to another, nor to his kind that lived thousands of years ago;
 Not one is respectable or industrious over the whole earth.”

Pardonable as this mood may be as a gently ironical reaction against the unlovely features of our restless and assertive nature, it is ludicrous as a sober solution of human destiny. Whatever heaven mankind may be slowly

moving toward, we are certain that it is not the dull, calm, willless, devitalized heaven of the cowyard.

We are certain, in other words, that the great glory and promise of humanity is the fact that humanity eludes the drag net which catches the animal world—that it refuses to repeat from generation to generation the routine of instinctive functions, aggressions, prudences which are necessary to preserve the human genus—that it is not absorbed and exhausted in the mere process of living, as the animals are, but is ever, by the power of an idealizing vision, transcending the life that it now lives and finding its only real life in the chastened and deepened *will* to live. The end on which that will is intent, the goal of our prophetic longing, determines the direction and the worth of life. Lowell far understated the truth when he sang:

“The thing we long for that we are
For one transcending moment.”

The thing we long for that we are slowly becoming from moment to moment. Our will it is, our prophetic will, that is making our life, and not our food or our exercise or even our studies and our associates. These things are all the instruments of the will which is shaping our destiny.

Moral philosophers who have keenly realized the tremendous push of the will in human life have often been enamored of the idea of extending the voluntary process to all life. So Paulsen warns us to beware of fixing the point at which consciousness and voluntary action begins in the cosmos. And Emerson boldly welcomes into the brotherhood of aspiring life the blind, wriggling invertebrate:

“And striving to be man, the worm
Mounts through all the spires of form.”

Now there are worms and there are men, and there are myriad forms of life between, each following its own compelling instinct. But who in sober sense has ever seen the slightest indication that the worm or any other animal is striving to be man. The worm is not striving at all. He is simply existing as worm—the horse as horse, the tiger as tiger. It is only man that is striving to be man. The striving of man is a fact, the most constant and inevitable fact in his nature—the fact that gives his nature all its nobility. The striving of man is a reality: the striving of the worm is a highly imaginative poetic fancy—of man.

The proof then, I repeat, of the reality of the spiritual life in man is the fact men have always conceived of their life not as an existence but as a prophecy

The brief hour of our conference this morning would be far too short to allow me to dwell on the rich and constant testimony of human history to this fact of the prophetic soul in man. Every chapter of philosophy, theology, science, would appear in its true significance to be but an essay in idealism. From the days of Plato down, the physical world, which has been for the animals a final sphere of adjustment, has been for man only a datum to work upon. Man does not acquiesce simply in the world of nature; he seeks to interpret it. He is not only an appearance in the stream of life; he seeks to chart the stream from its obscure and tiny springs in the hidden hills of antiquity till it empties into the vast ocean of eternity. By virtue of his prophetic interpretive power he has built an ideal world out of the fragments of the world of sense—like Faust in obedience to the Easter summons. Out of the succession of thousands of facts of human relationships he has made history: out of the observation of thousands of phenomena of nature

he has made science: out of reflection in his own countless experiences of mind and vicissitudes of fortune he has made philosophies and theologies. And it is in the strength of these ideals that he lives. The real world for him is not the animal's world of sense, but the thinker's world of ideals—a prophetic world. The question of supreme importance, then, for us human beings is, what are the ends of life which we seize in our prophetic vision? Toward what goal is our will to live directed? That is the question which I shall attempt to answer briefly from the point of view of our ethical faith.

To state my thesis immediately. Our ethical faith is dedicated to the prophetic vision of the perfect union of reason and idealism in human life. Not merely that these two great principles may co-exist in mutual toleration, but that they must even coalesce and merge in the human spirit to give promise of the full stature of man. From the union of these two principles spiritual life springs: from the masculine principle of reason, ceaselessly active, penetrating, impregnating, and the eternal feminine that draws us on, the ideal, mysterious, irresistible, beckoning with promise. Either of these principles without the other is sterile. As we review the course of human thought it seems as though it had oscillated between the rational and the ideal as between hostile principles. When the ideal is sacrificed as irreconcilable with reason, a wretched materialism results, dead to any generous impulse, cynical and hard, or brutishly fatalistic like the subdued monotonous indifference of the animals which appealed in a certain mood to Walt Whitman. When reason, on the other hand, is sacrificed, as incompatible with idealism, the human spirit, "flying beyond the flaming walls of the world," takes refuge in all sorts of superstitions and ecstasies, and becomes a prey

to hysterical suggestion, to priestcraft, and to the hundreds of forms of more or less refined witchcraft and spiritual hypnotism which are vexing our society to-day. Reason and idealism must both be kept in our prophetic vision of the high end of life. They are the foci which determine the curve of life. Remove one of the foci and your curve is no longer closed, but flies off into an hyperbola. Let the foci come together till they merge and you have the perfect symbol, the circle. These foci of reason and idealism do not as yet come together. Our life's curve is an ellipse, flattened the more as the foci are the farther apart, and only slowly approaching the perfect circle, which is ours in prophetic vision.

As advocates of the union of reason and idealism we have had a battle to fight against foes within and foes without. For not only are we constantly tempted ourselves to lose our idealism in the face of all the discordant realities of life, or to relax our strict responsibility of reason in reacting from life's disappointments—to give up, that is, one or the other of the foci which keep the curve of our life determinate; but we meet the hostile criticism on the one hand of those who deny that we can know what true idealism is except through a faith which rejects reason, and on the other hand of those who scoff at any rationalism which admits the ideals of faith. It is only by the far look ahead, by the prophetic vision, that we can keep true to the union of these seemingly discordant elements of idealism and reason. The strength of our fidelity to that vision is derived from the conviction that both are essential to the ethical life.

Ethics has so long been regarded only as a supplement to dogma, a sort of by-product of religion, that it is a very hard task to set it in its rightful position of primacy in our spiritual life. You must first entertain and

profess a certain metaphysical belief as to the existence, the attributes, or the tripartite person of deity, the religious teachers of the past have told us, and as a result of that belief, and kindred dogmas of human corruption, divine salvation, justification, satisfaction, and the like, you will find the inspiration to live a moral life. So close has the alliance been between dogma and ethics that those who have essayed to live the moral life without agreeing to the supernatural doctrine have seen their attempt met with either open hostility or veiled suspicion by the church. In the heroic days of dogma St. Augustine did not scruple to call the virtues of unbelievers "splendid faults" and their constancy in suffering for the unorthodox faith only "damnable obstinacy." In these milder days of apologetic orthodoxy, the church shakes its head at "mere ethics" with a sort of sadly patronizing incredulity, and speaks of coldness and inadequacy and lack of a mainspring and shallow roots or no roots at all. It is simply that the church does not know what ethics really means. The old conception of the moral life as a mere by-product of metaphysical doctrine is still the common one. Once realize that ethics is the expression of the total character of a man and not a neat little tabulation of *do's* and *don't's*; once realize that ethics is that total disposition toward life which has produced as working hypotheses all the dogmas and creeds that men have ever framed—and your metaphysics of religion then sinks to its proper and insignificant place as a corollary of morals and a by-product of ethics.

The prophetic element, then, is part and parcel of our ethical life, and not at all something added to it from a supernatural source. As ethical beings we are *ipso facto* prophetic beings. It is utterly impossible to be faithful to ethical responsibility, that is, to bring to bear our whole

thought on the problem of conduct, without a theory of conduct in its obligations and its ends. And it is impossible that such theory should be the result of anything except the vision of what we long to see actualized in the world. All consequent and reflective action (all ethical action, in other words) is the expression in life of a prophetic ideal. So far then from lacking a prophetic element, as our critics often claim it does, our ethical faith is chiefly, nay wholly prophetic

If now we turn to ask what are the prophetic ends before us, we see where the ethical view differs from the generally accepted religious views of prophecy. In its crudest form—but a form which is still valid for millions of human beings both of the Christians and of the non-christian religions, in both the Roman Catholic and the Protestant communities—this life and the future life are set over against each other in the strongest contrast. The life that now is and the life to come are separated by the thin but impenetrable veil of death. The last droop of the wearied eyelids is the signal for the great transformation. The moment the last breath leaves the body the scene is shifted to its eternal setting of the joys of paradise or the pains of inferno or the intermediate toils of purgatory.

Because our life on earth is brief and uncertain, where-as death is sure and eternity is very long, it has not been difficult for those who have claimed through priestly privilege or special revelation to penetrate the veil that hides the future, to fix the attention of mankind on those elaborate tableaux of the future life which fervid imagination and oriental imagery have painted. The prophetic instinct and longing in man has been directed toward, nay, dominated and absorbed by those supernatural fictions which have no vital connection with our daily life.

So we have an artificial kind of prophecy which ceases to be guaranteed or controlled by experience—a mere anticipation of something vastly different from the life we know—a prophecy realizable only by a miracle, attainable only through the denial of reason. So our inmost nature is split into warring factions. The idealistic part is separated from the rational part. Or, to adopt Plato's vivid simile, the two noble steeds of desire and reason, which like good yoke-fellows should draw the chariot of life together, are rearing and plunging in different directions. And the practical result of the divorce between the prophetic and the reasonable elements in man's nature is that most people oscillate in baffled confusion or contented suspense between faith and experience. Their faith is not part of their experience; their experience does not engender or guarantee their faith. A thousand agencies are at work, preaching and teaching, to keep alive faith in despite of daily experiences. And this pitiable state of discord between the prophetic and the reasonable elements in man is dignified by the name of *religion*.

Now our ethical faith insists that the prophetic element of our life is just as truly a fact of experience as the rational element. It may lack the oriental imagery and exact program of the old supernatural prophecy, but it is genuine and vital. There is no need of ceremony or exhortation to keep such faith alive *in* us, because it is a part *of* us. Once admit the kind of human being ethics believes in and you no longer have to add to him those qualities which the religious creeds have tried to add by a supernatural persuasion, nor bribe him to cultivate them by the promise of rewards in a future life. Those qualities are in him; they are prophetic in him.

And his great problem is how to elicit them in self and others.

This, you see, completely reverses the accepted orthodox doctrine of man. Instead of a spiritually destitute and empty being, waiting to be filled with a supernatural grace, tempted to open his heart to grace by those highly colored pictures of future retribution which the theological artists from Tertullius to Sam Jones have known so well how to paint, man according to our ethical faith is already endowed with qualities which, if properly elicited and cultivated, will make his life complete and harmonious. If the process is slow he does not despair of it or remove the scene of operation to a future purgatory or heaven. Neither can the rewards or premiums offered by the classical religious creeds attract or encourage him. Think of the various consummations of life offered by the religions of the world—the beneficent extinction of Nirvana in Buddhism, the feasts and houris of the Mohammedan heaven, the harps and songs and white garments of the Christian apocalypse—which of them from the crudest physical enjoyments to the extreme of quietism has any attraction for a real man or woman! They are painted in terms of uniformity, while our very being consists in its individuality. They are painted in terms of eternal rest, but eternal rest is a more loathesome prospect than eternal work. There is not a single ideal that has any attraction to the sane mortal except the idea of self-fulfilment. And this is exactly and precisely what the ethical prophecy is.

Under what conditions, amid what scenes and surroundings, by what instruments or activities that self-fulfilment may proceed after the life on earth is closed we do not know. These concerns, which absorbed the whole interest of the old theological prophecy, we leave

to one side in reverent agnosticism. We say with the Psalmist, "Such knowledge is too high for me; I cannot attain unto it!" Intimations of immortality there are in our experience; but instead of using them to build up a supernatural world, we must use them as stimuli in the task of working out the prophetic promise of our life here. A minister once scornfully disposed of the ethical position with the question: "What is the good of character without immortality?" The answer is: "What is the good of immortality without character?" The immortality question is entirely beyond our province; the character question is part of our daily and intimate concern. Which then should be the aim of our religion, immortality or character? Moreover, what shall immortality preserve of us except our character? Surely we don't care to have our arms or legs or appetites or aches live on! What we *are* essentially is character. In our spiritual personality the prophecy of all we wish or would accept eternally is contained. The end of our prophecy then is not the paradise of Mohammed or St. John or Dante. It is not eternal feasting or eternal rest or eternal singing to harps or eternal gazing on the face of God. It is not a new and miraculous state into which we enter after a brief probation here, as one enters a spacious lighted room through a dark and narrow vestibule. The end of our prophecy is self-realization. That is a process going on here and now, this day, this hour. And the only valid and constructive part that the faith in immortality can have in this process, it seems to me, is like the part which faith in eternal and uniform law has for the man of science. The deeper the researches into the marvels of the natural world the firmer the conviction in the unity of nature's law. What was once mere caprice, what natural phenomena were once believed to be

the signs of the gods' anger or favor, what natural processes were once endowed with special divinities, are all now referable to a beautiful harmonious law. So the deeper the ethical research into the spiritual nature of man, the more reasonable does it appear that he is part of a greater order than he exhausts in three score years and ten. Here we must leave the question of immortality. No human being, whatever office he holds, whatever garments he wears, whatever language he speaks, whatever claims he makes,—no human being knows any whit more about it.

Does this mean that our ethical faith is shallow? that its so-called prophecy is only a very narrow prosaic observation of its little fact of our personal ambition? that it has no roots and no outlook? I think not! If men had taken half the pains to sound the depths of the human soul that they have to pick the lock of the door to the future, we should have a noble ethical religion to-day with millions of adherents, and the failure of old superstitions to bear the test of modern science and philosophy would not be turning thousands of essentially devout souls from a false religion to a still falser indifference to religion. What we need is not a revival of the faith of Moses or St. Paul. Neither of these can be revived. What we need is a revival of the faith of man—the ethical faith—the inspiring faith that the sphere of life, here or hereafter, on earth or in heaven, for our hour or our aeon, must fulfil what is essential to life. The thirst for moral perfection is as essential a part of man's nature as the thirst for intellectual enlightenment or physical health. Only whereas man's competency to cultivate health and wisdom has been acknowledged his competency to attain moral stature has been denied. The rational and physical parts of his nature have been treated

as native to him; the ideal part always as foreign. But man sets toward ethical perfection as strongly as he does toward intellectual insight. Indeed, I believe it is the very intensity of his craving for ethical perfection that has led him, in impatience with the slow and disappointing results, to call in supernatural aids and rely on fictitious prophecies.

The chief burden, for example, of the message of Christianity was the realization of brotherhood, or of the kingdom of God on earth. But scarcely more than a century after the death of the founder of Christianity this ideal had been completely changed. Celsus, the first serious heathen critic of Christianity, tells us that he no longer hears the words, *Love the brethren* in the mouths of Christians, but rather, *The world is crucified to me and I to the world*. So the ascetic monastic ideal, the exact opposite of brotherhood, supervened to dominate for a thousand years the simple ethical religion of Jesus, and to announce by flight from the world the despair of attaining or approaching a spiritual ideal in the world. The prophecy of idealism was perverted to ascetic ends, and the promise of ethical brotherhood postponed to a future world.

To rediscover and rescue the prophetic element in our nature is one of the chief tasks of the ethical life. We need for it all the patience of philosophy and the encouragement of history. There are constant and countless hindrances to ethical vision which obscure the window from which the soul looks out: business cares, social jealousies, material indulgences, mental sloth. Against these very present forces in our life the remote and fictitious prophecy of a heaven of psalm singing is of little avail for a thinking man, and is only half-heartedly assented to by thousands of thinking men because nothing

better is set before them. But we demand a prophetic end that grows clearer and more compelling the more we think on it. Reason and idealism go hand in hand in our ethical faith. The knowledge of science does not weaken the impulse of religion but only clarifies the meaning of religion. Prophecy for us means not the anticipation of a new and different life, but the interpretation of the idealward strivings of the life that now is.

And what encouragement we find when we turn to history for the corroboration of the slowly perfecting mind and character of mankind. All those elements of our nature which we rightly call virtues to-day are but the refinements of traits and tendencies once vicious and ferocious. Through the purifying effect of the vision of a better self, the prophetic vision of ethical idealism—or as Tennyson phrases it in his *Oenone*, through the triple discipline of self-knowledge, self-reverence, self-control—what was once ferocity has been refined into manly courage, and what was abject fear has become dignified reverence. The evils of our own times and our own hearts are many, heaven knows, and they are often before us with a vividness which makes us believe that other ages have had more gold and less dross in them. But, for my own part, I have never discovered an historical age with more actual good and more promise of good in comparison with the evil in it than our own. Dishonesty is more widely condemned, deceit and treachery more universally abhorred, uncleanness more carefully shunned, cruelty more indignantly scored, war more heartily detested to-day than ever before. At the same time the agencies making for enlightenment and humanity in schools and colleges, peace commissions and tribunals, religious and ethical associations, are multiplied as never before in the world's history. The basis of

brotherhood is being continually widened. Classes universally abandoned to the contemptuous neglect of society a few generations ago now take their part in our social and political counsels. It is the very brightness of the dawn that makes the plague spots still existing in our society look so black. Sweating was worse when Charles Kingsley wrote *Alton Locke*, child labor was worse when Mrs. Browning wrote *The Cry of the Children*, the prisons were worse when Charles Dickens wrote his *Little Dorrit*, and business morality was worse when Balzac wrote his *Comédie Humaine*, than they are to-day. Yet these evils woke less protest in the public. Happy the land and happy the age in which indignation deepens even as abuses are lightened! It means that the moral sense of the community is being refined and that voices of humanity and justice once crying in the wilderness are finding audience. Securities, privileges, amenities, decencies of life are accepted as a matter of course to-day which a few centuries ago would have been thought beyond the wildest dreams of social aspiration. Men are no longer imprisoned for debt or hanged for stealing. The witch hunts have stopped and the heresy hunts are stopping. Our religions are becoming ethicised and humanized. In our law, our business, our professions, our social relations, the demands for higher moral standards are constant. It is when we look on what the prophetic genius of our race has accomplished within the last few generations, and on the still further improvements that it is eager to make in this generation, that we are encouraged in our faith in the mission of ethical idealism to purify the springs of human action. The earthly paradise we may not see, but each triumph of our prophetic faith hastens the day of the human commonwealth, makes cruelty and injustice more hideous, and robs crime of a

part of its lure and its reward. With the testimony of history to what man has accomplished in the fight for the right, it is not only unfaith but downright stupidity and folly to doubt that the impetus to wicked habits can be removed, that mutual help can supplant mutual antagonism as the principle of human welfare, and that the vision of a new earth in which men shall love one another may thrill us with an inspiration greater than that with which the vision of the New Jerusalem ever thrilled any ascetic saint of old.

One of the most splendid signs of this day and generation is the emphasis that thinkers are putting on the will—the prophetic forward reaching element of character; as over against reason—the analytic reflective element. James, Paulsen, Bergson, Schiller, Eucken in philosophy; Ibsen, Hauptmann, Maeterlinck in literature, are but a few of the better known names among hundreds whose main concern is not the metaphysical rational problems of the theory of knowledge, the limits of the human understanding, the categories of logic, but rather the discovery of the vital impulse that drives man on to an ideal which he grasps by a prophetic act of will. “The vital force,” “the will to live,” “truth tested by action,” “the rights of the heart,” “the full life”—these are the phrases that serve as texts for the new school of prophetic philosophers and dramatists. For the first time in centuries justice is being done to the volitional side of our nature, and evolution is now conceived of as eternally “creative,” to use Bergson’s phrase, rather than as a fatalistic process.

The more clearly the prophetic and creative power emerges in our ethical life, the more independent we are of the control of tradition. We see then that all the forms in which the prophetic visions of the past have

been cast are only imperfect manifestations of the same power which is in us. We are as able, or should be, to build the ideal future as St. Paul or John Calvin. Our ethical vision need be no less vivid than the vision of the Puritan saint. There is not a single thrill of prophecy that we, as strict devotees of the goddess of reason may not feel with as tingling exultation as those who have pushed the bright goddess from her throne to worship the hazy figure of mysticism. Idealism and reason, prophecy and science, religious feeling and clear thought, so long and so persistently kept apart by the exclusive votaries of each, must be joined in our ethical faith for they are joined in our inmost being. We can accept no dogma as a substitute for thinking; but neither can any mere chain of logic be a ladder to ideals. We cannot be bound to any creed or confession, for these things are only the survival of somebody else's attempt to express his prophetic vision in reasonable terms. As our vision is our own, so must our creed be, which is the description of the vision. The cocoon is a protection to the worm; to the butterfly it is a prison. So the web of dogma may be a protection to the unformed mind, but to the alert and mature mind it is only an embarrassment.

Not long ago I heard a man remark sorrowfully that he had lost his faith. But he was mistaken. He had simply come to the point where he realized that he no longer shared somebody else's faith (St. Augustine's or Luther's or Phillips Brooks's or Lyman Abbott's) which he had been told he ought to share. Our faith is the prophetic part of our nature, and so far from being lost it cannot even begin to be developed until we have lost that counterfeit of faith which is assent to somebody else's faith. When we realize this we shall begin to have a society of truly religious men and women, standing

erect in their own convictions, united in the *fact* of prophetic vision, and not, as now, divided on the *formulas* that interpret their vision. We shall have a faith founded in our very nature, and hence to be discovered progressively in the clarification of the springs of thought and action in us. We shall lose nothing that has ever been of constructive value to mankind. Truth, charity, honor, brotherhood, sympathy, each best quality that we can think of in the life of man, will be encouraged in this prophetic vision of our ideal. Every virtue that the faith of supernaturalism nourished will be preserved, while the vices, the hypocrisies, the superstitions, the persecutions which have always accompanied dogmatic religion will fade away.

And yet men call this ethical religion cold. I do not know what they mean unless that they miss the warm and cheerful glow of the old fires of hell! They say the ethical religion has no roots. That can only be if human nature itself is too shallow for roots—for our ethical ideal is planted in the depths of human nature. They miss the personal element in our faith, meaning God made in the image of man. It is because they have never seen the truth of man made in the image of God. The whole criticism of the ethical ideal betrays a deep unfaith in the prophetic worth of humanity. Weak and erring as we are, ignorant and unjust, the very measure of our realization of these imperfections is the promise of our redemption. The prophetic element of our faith is the purging element of our faith. We lay hold of excellence in a great longing, and immediately all the martyrdoms and sacrifices of the world that have been made for truth and suffered for righteousness' sake become a part of our experience and the guaranty of our ethical triumph. We have Buddha for ours without being

Buddhists, and Confucius without being Confucianists, and Christ without being Christians, and Luther without being Lutherans. The great teachers and saviors are there for all the world; and each one has taught man some part of the lesson how to discover the prophetic vision within him and so in Dante's splendid phrase to make himself eternal. Our ethical faith is not a new thing launched on the world a generation ago. It is the old, old message:

"That in prophet's heart hath burned
Since the first man stood God-conquered,
With his face to heaven upturned."

Old Creeds and the New Faith

BY C. DELISLE BURNS.

"Fourteen exceptionally readable chapters. . . . In the flood of new faiths, we have found few so stimulating, so fresh in expression and thoroughly honest as this. The pursuit of high ideals, of the highest ideals of our day is the essence of Mr. Burns' 'New Faith.'"—*Westminster Review*.

"In his previous work, 'The Growth of Modern Philosophy,' Mr. Burns showed the intimate relation between real life and real thought as revealed in the writings of the more recent philosophers. In the present volume, he applies to religion the same principles and methods of examination.

"The book falls naturally into two parts. In the first he is concerned with the past, and asks what were the experiences to which the different creeds gave meaning, what the desires they strove to satisfy? These chapters are marked by breadth of thought, considerable learning, and a certain keen insight into the true significance of events; they prove the most valuable portion of the volume.

"In the second part he deals with the problem as it confronts the thoughtful enquirer of to-day. On the one hand we have the ordered and ever-widening experience of science; on the other hand there is man's keen, though vague, consciousness of the need of an ideal and his desire for its realization. We want as much as ever a lamp to guide us; what are the new lamps destined to replace the old? He discusses various aspects of the problem in an interesting manner. The book is at once stimulating and suggestive."—*Daily News, London*.

"This volume is essentially a religious tonic. No one can doubt the ability that is displayed in its treatment of the different problems taken in hand, but some readers will rather undervalue its serious worth because of the superabundant cleverness that is manifest on almost every page. These stray excerpts may convey some notion of his style: 'In the Middle Ages religion gained the whole world and lost its own soul.' 'To despair too late is at least as foolish as to hope too late.' 'We cannot fully appreciate Catholic unity until we also appreciate Protestant individualism.' 'The passion of Protestantism is the search for God.' 'Once admit development and the absolutism of dogma is gone.' 'Orthodoxy lives upon thoughtlessness.' 'Some body else may make our spectacles, but no one can supply us with eyes.' 'The man who loves virtue is always something of a prophet in Galilee or a gad fly in Athens.' 'Even from the face of an idol the eyes of the true God often shine.' 'The way to true religion is through straight thinking.' The book, like a certain city, is compactly built together, fresh and virile in thought, and written with a sharp pen."—*Glasgow Herald*.

OLD CREEDS AND THE NEW FAITH, By C. Delisle Burns	\$1.50
By Mail	1.60
THE GROWTH OF MODERN PHILOSOPHY, By C. Delisle Burns .	\$1.00
By Mail	1.10

Scheme of Ethical and Religious Instruction

AS FOLLOWED IN THE
CHILDREN'S SUNDAY ASSEMBLY

(ETHICAL SUNDAY SCHOOL)

Of the ETHICAL SOCIETY *of* SAINT LOUIS

AN explanation of the circumstances which have led to the publication of the outlines which follow will throw light on the purpose they are intended to serve. These synopses reproduce charts which were prepared in the first instance for a parents' meeting, in order to give a graphic conception of the ground covered by the scheme of instruction followed in our Ethical Sunday School. The charts were afterwards passed on to form part of the exhibit of the Religious Education Association which recently held its annual convention in St. Louis; and a few of them afterwards formed part of the exhibit of the Section of Churches and Synagogues at the Child Welfare exhibit. The charts attracted attention, and requests were made for copies of them. Besides this, members of the Ethical Society and others expressed the wish that copies might be available for educational and propaganda purposes.

In responding now to these requests, it should be stated

that the outlines profess to be no more than a suggestive indication of the lines along which the work of instruction is at present being conducted, while giving also a conspectus of the scheme as a whole. The preparation of the charts was undertaken partly in order that there might be a general stock-taking of results up to date; the results to form the starting point for some revisions and enlargements to meet the probable growth and extension of the Children's Assembly next year.

NOTE.—The Children's Sunday Assembly will be held at Sheldon Memorial Building, beginning October 13th.

Superintendent.—Leader of the Ethical Society.

Acting Associate Superintendent.—Miss Cecelia Boette.

COURSES OF INSTRUCTION.*

Stories: (Fairy Tales, Legends, &c.).

Bible Stories: (1) The Early World and the Patriarchs.

Bible Stories: (2) The Rulers and Leaders.

Habits.

Duties in the Home.

The Life of Jesus.

The Life of Buddha.

Citizenship.

Biographies of Remarkable Women.

Duties Toward Oneself.

The Bible from the Standpoint of Modern Scholarship:
(1) Historical Books.

The Bible from the Standpoint of Modern Scholarship:
(2) The Prophets.

The Bible from the Standpoint of Modern Scholarship:
(3) The Gospels.

*Additional Courses are being worked out for future use.

LIST OF FESTIVAL DAYS OBSERVED.

Harvest Festival.

Hero Sunday.

Thanksgiving Exercises.

Lend-a-Hand Sunday.

Christmas Festival.

Peace Sunday.

City Sunday.

Flower Sunday.

Patriot's Day.

Graduating Exercises.

Missouri Day.

STORIES CLASS.

Average Age of Pupils, 6-7 Years.

PURPOSE: To bring into relief, without conscious moralizing, the simple virtues proper to children of this age, chiefly of the domestic order; obedience, respect, courtesy; kindness to people, companions, animals; perseverance, courage, orderliness, truthfulness, etc.

THE METHOD: Is to tell and have retold, and to recall and talk about the stories, with the leading aim of making the personages and situations vivid and memorable; so stocking the children's minds with classic figures, scenes, and incidents which they may fall back upon later on.

SOURCES: The Stories used are drawn from various sources, ancient and modern; and include fairy-tales, folk-stories, legends, fables, animal and nature stories, and humorous stories.

Typical Stories.	Central Idea.	Memory Gems.
<p>“The Girl Who Wouldn’t Say ‘Please.’” Josephine Gates.</p>	<p>Courtesy.</p>	<p>“Hearts, like doors, can ope with ease To very, very little keys; And don’t forget that two of these Are ‘Thank you, Sir’ and ‘If you please.’”</p>
<p>“Old Dog Sultan.” Grimm.</p>	<p>Faithfulness.</p>	<p>“A little child may have a loving heart, Most dear and sweet, And willing feet.</p> <p>“A little child may have a happy hand, Full of kind deeds For many needs.”</p>
<p>“Dust Under the Rug.”</p>	<p>Orderliness.</p>	<p>“If a task is once begun, Never leave it till it’s done; Be the labor great or small, Do it well or not at all.”</p>

OLD TESTAMENT BIBLE STORIES.* FIRST YEAR.

Average Age of Pupils, 8 Years.

Aims.

To implant the story by telling, retelling, and reviewing it.
 To bring into relief the moral idea involved without obvious moralizing.
 To familiarize the children with the words of famous passages.
 To sum up truths in the form of mottoes to be recited in class and assembly.

Principal Stories Used.**I. THE EARLY WORLD.**

1. The Garden of Eden.
2. Cain and Abel.
3. Noah and the Flood.
4. The Tower of Babel.

II. THE PATRIARCHS.

1. The Promise to Abram.
2. The Casting Out of Hagar.
3. Abraham Tested.
4. Choosing a Wife for Isaac.
5. Jacob and Esau.
6. Joseph and His Brethren.

Leading Incidents.	Points Emphasized.	Words and Phrases.	Texts and Mottoes.
I. THE GARDEN OF EDEN. Temptation. The Tempter.	What to do when tempted. The voice of Conscience. The voice of Desire. A companion's influence does not excuse us. The selfishness of involving another in our guilt.	Tree of knowledge of good and evil. The subtlety of the serpent. The serpent did beguile me and I did eat. The woman gave me of the tree and I did eat.	And Adam heard the voice of conscience: "What is this that thou hast done?": and he was afraid because he had yielded to temptation. Flee from temptation. In the sweat of thy face shalt thou eat bread.
The Fall. The Consequences.	The cowardice of shifting blame to another. Father's favoritism develops intolerable self-conceit. Vanity breeds dislike. Merit wins honor. Beauty of forgiveness.	The coat of many colors. Shalt thou indeed reign over us? Think on me when it shall be well with thee.	You will bring down my gray hairs with sorrow to the grave. The old man of whom ye spake, Is he yet alive? And he fell upon his brother Benjamin's neck and wept.
II. THE STORY OF JOSEPH. His jealous brothers sell him into captivity in Egypt. Cast into prison unjustly, and released for good conduct. Becomes high officer in Pharaoh's palace. Great famine which brings Joseph's brethren and father to Egypt.	Tender love for father leads to reconciliation.	And it came to pass that Pharaoh dreamed a dream.	Now let me die, since I have seen thy face, because thou art yet alive.

*Course based on Walter L. Sheldon's "Old Testament Bible Stories for the Young."

OLD TESTAMENT BIBLE STORIES.* SECOND YEAR.

Average Age of Pupils, 9 Years.

(For Aims of Course, see First Year.)

Rulers and Leaders—Principal Stories Used.

Birth and Career of Moses.
 Flight of the Israelites.
 The Ten Commandments.
 The Promised Land.
 Death of Moses.
 Conquest of Jericho.
 Story of Samson.
 Jephtha's Daughter.
 Patience of Job.

The Boy Samuel.
 Saul, the King.
 David and Goliath.
 David and Jonathan.
 David as King.
 David and Absalom.
 King Solomon.
 Story of Ruth.

Leading Incidents.	Points Emphasized.	Words and Phrases.	Texts and Mottoes.
THE STORY OF DAVID. The Prophet Samuel anoints the boy-shepherd, King. David slays Goliath.	His simplicity and modesty. Skill and courage triumph over brute strength. Unselfish friendship and loyalty.	The Lord's anointed. Saul hath slain his thousands, and David his tens of thousands.	The Eternal seeth not as man seeth, for man looketh on the outward appearance, but the Eternal looketh on the heart.
The love of David and Jonathan. The death of Saul and Jonathan.	A great nature's generosity toward his followers.	How are the mighty fallen!	Thou art more righteous than I, for thou hast rendered unto me good, whereas I have rendered unto thee evil.
Treachery to Uriah the Hittite.	Story of the rich man and the poor man told to David by Nathan the Prophet.	Thou art the man.	Create in me a clean heart and renew a right spirit within me.
Death of Absalom.	Fatherly love.	O, Absalom, my son, my son!	I go the way of all the earth; be thou strong therefore and show thyself a man.

*Course based on Walter L. Sheldon's "Old Testament Bible Stories for the Young."

COURSE IN HABITS.*

Average Age of Pupils, 10 Years.

General Outline.

I. INTRODUCTORY:

1. Definition: Contrast with Instinct; with Reason.

II. HABITS CONSIDERED:

POSITIVE.

Considerateness.
Orderliness.
Punctuality.
Generosity.
Diligence.
Conscientiousness.
Thriftiness.
Humility.
Truthfulness.

NEGATIVE.

Selfishness.
Slovenliness.
Procrastination.
Stinginess.
Laziness.
Cheating.
Extravagance.
Vanity.
Deception.

*Based on Walter L. Sheldon's "Lessons in the Study of Habits."

SELECTED TOPICS SHOWING METHOD OF TREATMENT.

Topic.	Points Emphasized.	Illustrations.	Proverbs, Mottoes, Etc.
Orderliness.	Economizes time and energy. Promotes cleanliness and serviceableness, avoids discord and untidiness in home.	Darwin on the "Challenger," Fire Department, etc. The Rule of the Road.	Order is Heaven's first law. Do all things decently and in order. A place for everything.
Laziness.	Misuses opportunities, disqualifies for employment, injures health, breeds slackness and softness. Steals our time. Makes life shorter. Causes mistrust.	Æsop's Fables (Selected). Ludlum's Dog-Old Ditching Story. Lazy Lawrence.	Laziness travels so slowly that poverty soon overtakes him. Enjoyment stops where indolence begins.
Procrastination.	Teaches value of things. Promotes independence. Helps self-preservation and self-respect.	Poem—"Some Other Day," Sheridan's Ride. Story—Waste Not, Want Not. Franklin's Whistle. Dewey's Lesson on Economy.	Procrastination is the thief of time. Never put off till to-morrow, etc. Do it now. A stitch in time, etc. In the happy family, as in the state, the best source of wealth is economy. Cut your coat according to your cloth. Against a rainy day.
Truthfulness.	Makes frank and fearless, breeds truthfulness and reliability. The basis of intellectual greatness.	Cook's and Peary's Polar Exploits. Story of Galileo. Italian Poet Petrarch.	The truth shall make you free. Truth is mighty and must prevail. Truth crushed to earth will rise again. Tell the truth and shame the devil.

DUTIES IN THE HOME.*

Average Age of Pupils, 11 Years.

General Outline.

I. HOME.

1. Meaning of Home.
2. Types of Homes.
 - a. Animals.
 - b. Primitive Man.
 - c. Fixed abode.
3. Home Group.

II. FATHER AND MOTHER.

1. Love and Reverence.
2. Obedience.
3. Gratitude.
4. Service.

III. BROTHERS AND SISTERS.

1. Mutual Service.
2. Mutual Dependence.

3. Differences in age.
4. Rights and obligations.
5. Quarreling and its remedies.

IV. FAMILY LIFE.

1. Co-operation.
2. Order.
3. Punctuality.
4. Privacy.
5. Home Events.
 - a. Family table and living room.
 - b. Hospitality and guests.
 - c. Anniversaries and Festivals.
 - d. Work and play, amusements, pets, playthings, etc.
 - e. Sickness and sorrow.
6. Relations of family to neighbors and the neighborhood.

Points Discussed.	Illustrations.	Proverbs and Phrases.	Mottoes.
OBEDIENCE.			
Reasonableness of obedience.	Sailor, fireman, policeman at street crossings.	Obey orders. Everybody has to obey.	No man doth safely rule but he that hath learned gladly to obey.
Willing and Unwilling obedience.	Obeysing Laws of Games.	Play fair.	Nature is a kind mother, but she exacts obedience from her children.
Differences: Policeman. Teacher. Doctor. Nature.	“Charge of the Light Brigade.” “Casabianca.”	Children, obey your parents.	
Willing and glad obedience. Those we love, admire, honor:	Boy's courtesy towards ladies, elders, the great.	Love, honor and obey.	To conquer Nature we must obey her.
Parents. Gratitude. Home. Brothers. Sisters.			All true obedience is prompt and willing. Honor thy father and thy mother.

*This course is based on Walter L. Sheldon's "Duties In The Home," in "Ethics For The Young" Series.

STORY OF THE LIFE OF JESUS.*

Told from an Ethical Standpoint.

Average Age of Children, 13 Years.

I. INTRODUCTION: The world in which Jesus lived.

1. Palestine, Its Geography and People.
2. The Expectation of a Messiah or New Prince.

II. THE BRIEF STORY OF THE EARLY LIFE OF JESUS.

1. Birth Legends.
2. A Glimpse of His Early Youth.
 - a. What His Family Life Might Have Been Like.
 - b. His Probable Education.
 - c. His Religious Training, Teachers, and Influence.
3. Our Ignorance Concerning the First Thirty Years of His Life.

III. THREE YEARS OF WORK.

1. Events Immediately Preceding.
 - a. Baptism and the effect of the preaching of John the Baptist.
 - b. Temptation and the victory. [Nazareth, Galilee, the Jordan, the Wilderness.]
 - c. Beginnings as a preacher or rabbi in the Synagogues.
 - d. The Disciples. [Sea of Galilee and other frequented places.]
2. The New Message.
 - a. Rejection of the young Preacher by the Scribes and Pharisees.
 - b. His appeal to the people.
 - c. Sermons out of doors.
 1. Sermon on the Mount.
 - The Beatitudes.
 - The Twelve Sayings.

- a. The Poor, the Crippled, the Suffering, the Troubled.
- b. Children.
- 4. The Enemies of Jesus.
 - a. His Judgments.
 - b. His Warnings.
 - c. His Condemnations of Sin and Wrong.
- 5. Jesus' Later Teachings.
 - a. Parables.
 - b. Striking thoughts and expressions.

IV. LAST DAYS OF JESUS.

- 1. Jerusalem.
 - a. Triumphant entry.
 - b. Excitement of Populace.
 - c. Mount of Olives.
- 2. The Last Supper.
 - a. Judas the Traitor.
 - b. Disciples realize their mission.
- 3. Gethsemane.
 - a. Agony of Jesus. Doubt and Conquest.
 - b. Betrayal of Jesus.
- 4. Trial.
 - a. Attitude of Jesus.
 - b. Accusations of Judge and People.
 - c. Second Trial. Pilate, the Roman Governor.
 - d. Denial of Christ by Peter, and General Desertion.
- 5. Crucifixion on Mount Calvary.
 - a. Jesus nailed to the Cross.
 - b. Jesus and the Two Thieves.
 - c. Death of Jesus.

*The course is based on Walter L. Sheldon's "Story of the Life of Jesus for the Young."

THE STORY OF THE LIFE OF BUDDHA.

Average Age of Pupils, 13½ Years.

Following the Life of Jesus: the Comparative Method serves to recall and fix what is unique and memorable in it also.

Life and Teachings of Buddha.	Sayings and Mottoes.	References to Life of Jesus.
<p>I. EARLY LIFE.</p> <ol style="list-style-type: none"> 1. Conditions in India. 2. Birth Legends. 3. Youth. 4. The Four Visions. 5. His Reform. 6. Disciples. <p>II. TEACHINGS.</p> <ol style="list-style-type: none"> 1. The Four Noble Truths. <ol style="list-style-type: none"> a. Suffering. b. Cause of suffering. c. Cessation of sorrow. d. Path leading to goal. 	<p>It is good to reform and to exhort others to reform.</p> <p>If I lose heart, all these will perish.</p> <p>To serve the wise.</p> <p>To honor those worthy of honor.</p> <p>Self-control and pleasant speech.</p> <p>To bestow alms and live righteously.</p>	<ol style="list-style-type: none"> 1. Palestine compared. 2. Birth stories. 3. No information. 4. Temptation (Later on). 5. New Career. 6. Disciples. <ol style="list-style-type: none"> 1. Two Commandments. 2. Twelve Sayings.

Meditation.
 Right Views.
 Right Aims.
 Right Words.
 Right Behavior.
 Means of livelihood.

Exertion.
 Mindfulness.

2. Ten Fetters.

3. Beatitudes.

4. Parables.

Mustard Seed.
 Sower.

5. Sermons.

On abuse.

On charity.

III. LAST DAYS.

1. The supper at Chunda
 the Smith's.

2. The Buddha announces
 his death.

3. His Last Words.

4. a. There is no means by which
 those that have been born
 can avoid dying.

b. We reap just what we sow.

5. a. Return good for evil.

b. The immortal can be reached
 only by acts of kindness.

c. He who gives away, shall
 have real gain.

2. I am not the first Buddha who
 has come upon the earth, nor
 shall be the last: In due time
 another Buddha will arise in
 the world.

3. Decay is inherent in all compo-
 nent things, but the truth will
 remain forever.

3. Beatitudes.

4. Similar Parables.

5. Sermon on the Mount.

1. The Last Supper.

2. Betrayal and Death.

3. Last Words.

CLASS IN CITIZENSHIP.*

Average Age of Pupils, 14 Years.

General Outline of Course.**I. MEANING OF CITIZENSHIP.**

- a. To the native born.
- b. To the adopted citizen.

II. METHODS OF GOVERNMENT.

- a. Our Representative Government.
- b. Our Duties and Rights.

III. LAWS: Why They Are, And How Made.

Criminal, Commercial, International, etc.

IV. NATIONAL OR FEDERAL INSTITUTIONS.

Postal Service, Coast Service, Army and Navy, Agriculture, Forestry, etc.

V. REVENUE.

Taxes, Tariffs, Loans.

VI. THE STATE: and Its Place In the Nation.

- a. Transportation and Communication, Roads, Rivers, Harbors.
- b. Protection, Militia, etc.
- c. Justice; Law Officers, etc.
- d. Education.
- e. Internal Regulation: Taxation, Legislation, etc.

VII. THE CITY: and Its Place in the State.

- a. Growth of Great Cities: Home Rule.
- b. Forms of Government.
- c. Municipal Institutions.

VIII. OUR CITY: Its History, Growth and Prospects.

- a. The Founders.
- b. Illustrious Citizens and their Imprints.
- c. Institutions.
- d. Educational Resources.
- e. Municipal Patriotism.

*The Course is based largely on Walter L. Sheldon's "Citizenship and the Duties of a Citizen."

COURSE IN BIOGRAPHIES OF REMARKABLE WOMEN.

Average Age of Girls, 15 Years.

Selected Examples Showing Method of Treatment.

Name. Characterizations.	Achievements.	Traits.	Exemplifications.	Mottoes Recited.
DOLLY MADISON. (Woman in High Station.)	Mistress of White House.	1. Self-possession. 2. Tact.	1. Preserved precious relics of War of 1812. 2. Kept friendly with all, by being tol- erant of all opinions.	Dignity does not consist in possess- ing honors, but in deserving them.
FLORENCE NIGHTINGALE. (Woman in Social Service.)	1. Pioneer in Mili- tary Nursing. 2. Founder of Hos- pitals. 3. Established Red Cross Society.	1. Compassion. 2. Modesty.	1. Would work hard to save even a suffering animal. 2. Avoided ovation on return from Crimea.	The noblest question in the world is, "What good may I do in it?"
ROSA BONAHEUR. (Woman in Art.)	Famous as Painter of Animals.	1. Perseverance. 2. Charity. 3. Industry.	1. Went any distance to study models. 2. Willing to help struggling ar- tists. 3. Generally painted while entertain- ing friends.	In every life, be it great or small, "Tis industry sup- ports us all.

LOUISA MAY ALCOTT. (Woman in Literature.)	Wrote Stories for Girls. Nurse during Civil War.	1. Ambition. 2. Compassion.	1. Had intense desire to become truly great. 2. Left home to care for wounded soldiers during Civil War.	Our greatest glory is not in never falling, but in rising every time we fall.
MARY LYON. (Woman in Education.)	Founded First College for Girls.	1. Industry. 2. Perseverance. 3. Unselfishness.	1. Gains education under difficulties. 2. Her persistence secured friends to start school for girls. 3. Refused more than a small salary as principal of school.	Not to ease and aimless quiet Doth the inward answer tend, But to works of love and duty, as our being's end.
GRACE DARLING. (Woman in Life Saving.)	Saved Lives of Nine Persons in Shipwreck.	1. Ambition. 2. Courage. 3. Modesty.	1. Longed to do something great. 2. Assists in getting boat to stranded people in storm. 3. Shrank from being lauded for courageous deeds.	The reward of doing one's duty is the power to perform another.

COURSE IN DUTIES TOWARD ONESELF.*

Average Age of Pupils, 15 Years.

General Outline.

I. THE BODY:

- a. As the temple of the soul or self.
- b. Need of discipline for sake of soul.
- c. Hygienic Demands: Exercise, cleanliness, etc.
- d. Culture: the Greek, the Indian, the Athlete.
- e. Dress.
 1. As Protection: Kinds of Dress.
 2. As Expression of Personality.
 - I. Fashions and Strange Conventions (Chinese, etc.).
 - II. Decoration: Savage and Civilized.

II. THE SENSES:

- a. The Lower: Appetites.
- b. The Higher.
- c. Need of Discipline and Cultivation.
 1. Means.

III. THE FEELINGS:

- a. Good and bad distinguished; the forces that propel our ship [character].
- b. Moods: Tone, Disposition.
- c. Pleasures; relation to duties.
 1. Scale of Values.
 2. Sources, e. g., Nature.
- d. Methods of Cultivation.
 1. Art, etc.

IV. THE INTELLECT:

- a. Function in relation to feelings and will.
 - 1. The chart or compass by which we guide our ship.
- b. Clear thinking.
 - 1. Importance and conditions.
 - 2. Cultivation.
- c. Need of Knowledge.
 - 1. "Knowledge is power."
 - 2. "Never too late to learn."
 - 3. "Virtue is knowledge."
- d. Imagination.
 - 1. How to stock it and keep it pure.

V. THE WILL:

- a. Relation to feeling and thought.
- b. The root of character.
 - 1. Self control; the rudder which controls our course.
- c. Discipline: "Iron Will"; Vigor.
- d. Duty: Responsibility, Obligation.

*The course is based on chapter VIII. of Walter L. Sheldon's "An Ethical Sunday School." Aids: Pictures, Poems, Stories, Biographies, Proverbs and Mottoes.

THE STUDY OF THE BIBLE FROM THE STANDPOINT OF MODERN SCHOLARSHIP.

First Year—The Old Testament. Historical Books.

Average Age of Pupils, 16 Years.

I. INTRODUCTORY.

1. What is the Bible?
2. Why we Study the Bible.
3. Its Influence on the Life of Christian Nations.
4. Material which Makes up the Historical Books.

II. THE PENTATEUCH.

1. The Time of the Beginnings.
 - a. Accounts of the Creation.
 - b. Story of the Garden of Eden.
 - c. Story of the Flood.
 - d. Tower of Babel.
2. The Story of the Patriarchs.
 - a. Life of Abraham.
 - b. Life of Isaac.
 - c. Events in Life of Jacob and Esau.
3. The Joseph Cycle.
4. Suffering and Slavery of Israelites in Egypt.
 - a. Story of Moses.
 - b. The Ten Plagues.
 - c. The Passover.
 - d. Smiting of Rock by Moses.
 - e. First Institution of Government Formed by Moses and Jethro.
 - f. Arrival at Mount Sinai: Ten Commandments.
 - g. Worship of Golden Calf.
5. The Exodus and Wanderings of the Israelites.
 - a. Law of Holiness.
 - b. Ceremonial Worship.
 - c. Barbarous Warfare.

e. Entrance of Israelites into Canaan.

III. CROSSING THE JORDAN AND WARS WITH CANAANITES UNDER JOSHUA.

1. Crossing the Jordan.
2. Capture of Jericho.
3. Canaan Conquered and Land Divided, whereby They Believed they were performing a mission assigned to them by Providence.

IV. THE INTERREGNUM, WITH STORY OF JUDGES.

1. Israelites at War.
2. Deborah.
3. Story of Jephthah's Daughter.
4. Story of Samson.
5. Story of Ruth.
6. Story of Samuel.

V. THE FOUNDING OF THE KINGDOM.

1. Saul Proclaimed King.
2. Story of David.
3. David and Goliath.
4. Friendship of David and Jonathan.
5. David's Magnanimity in War with Saul.
6. David Proclaimed King.
7. Jerusalem Established as Capital of Kingdom.
8. Absalom.
9. Solomon as King; his wisdom; life of luxury.
10. Solomon's Temple.
11. Death of Solomon.

VI. THE DISRUPTION INTO TWO KINGDOMS.

The history of these kingdoms down to the attacks of Assyria,—with the rise of the Great Prophecy—750 B. C.

Reference Books:—The treatment is based on Walter L. Sheldon's "Story of the Bible," and "Class Readings in the Bible," and the standard works mentioned there by Wellhausen, Robertson, Smith, Budde, Cornill, Driver, the Encyclopedia Biblica, etc.

Second Year: Old Testament: The Prophets.
Average Age of Pupils, 17 Years.
Introductory.

- I. Development of Prophecy—1100 B. C.
1. Beginnings with Samuel.
A. Fortune-tellers and Soothsayers.
B. Seers.
(Samuel and Nathan.)
- II. Forerunners—1000-760 B. C.
1. Elijah—910-896 B. C.
2. Elisha—896-838 B. C.

THE GREAT PROPHETS.

Prophets.	Historical Events.	Features of Prophecy.	Passages Studied.	Verses and Phrases Emphasized.
I. AMOS. 760 B. C. 1. Shepherd. 2. Came from southern kingdom to northern kingdom.	Reign of Jeroboam.	Condemns 1. Political oppression. 2. Corrupt Religion.	Amos 1: 1. “ 6: 3-7. “ 7: 7-17. “ 5: all.	“Hate the evil and love the good, establish judgment in the gate.” Let judgment roll down as waters and righteousness as a mighty stream.
II. HOSEA. 740-720 B. C. 1. Ruler. 2. Eventful Life.	Reign of Hezekiah Political Revolution.	Israel's Faithlessness to Yahweh. Sin-Judgment-Repentance.	Hosea 2: 1-12. “ 4: 1-9. “ 6: 1-6. “ 7: 4-16. “ 11: 1-7. “ 3: all. “ 14: all.	“For I desire mercy and not sacrifice.” “The ways of the Eternal are right and the just shall walk in them.”

<p>III. FIRST ISAIAH. Reign of Hezekiah and reign of Manassah.</p> <p>1. Aristocrat and statesman.</p> <p>2. Lived in Jerusalem.</p>	<p>1. Attacks Idolatry.</p> <p>2. Heart Worship.</p> <p>3. Condemns the Rich.</p> <p>4. Trust in justice of Yahweh.</p> <p>1. War between Judah and Northern Kingdom.</p> <p>2. Destruction of Northern Kingdom.</p> <p>3. Besieging of Jerusalem.</p>	<p>Isaiah 6: all.</p> <p>“ 1: all.</p> <p>“ 6: 1-6.</p> <p>“ 7: 4-16.</p> <p>“ 30: 12-17.</p> <p>“ 27: all.</p> <p>“ 27: 7-8.</p>	<p>Parable of Vineyard.</p> <p>“Remnant of the righteous.”</p> <p>“The residue of his people.”</p> <p>“Day of the Lord.”</p> <p>“In quietness and confidence shall be your strength.”</p>
<p>IV. JEREMIAH. Kindred spirit with authors of Deuteronomy. Stern Ethical Judge.</p>	<p>Reign of Zedekiah.</p> <p>Fall of Jerusalem.</p> <p>1. Fearlessness.</p> <p>2. Political sagacity.</p> <p>3. Denounces Idolatry.</p> <p>4. Predicts Fall of Jerusalem.</p> <p>5. Monotheism.</p>	<p>Jeremiah 1: 4-19.</p> <p>“ 37: 4-21.</p> <p>“ 37: 1-24.</p> <p>“ 16: 1-13.</p> <p>“ 15: 1-8.</p> <p>“ 10: 1-16.</p>	<p>“Thus saith the Eternal.”</p> <p>Parable of the Potter. I will forgive their iniquity and their sin will I remember no more.</p>

Aids to Study.

“Story of the Bible” and “Class Readings in the Bible” by Walter L. Sheldon, and authors referred to therein. The Polychrome Bible. Maps of Palestine and Surrounding Countries.

THE STORY OF THE BIBLE FROM THE STANDPOINT OF MODERN SCHOLARSHIP.

Third Year: New Testament: The Gospels.

Average Age of Pupils, 18 Years.

INTRODUCTORY.

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| I. PALESTINE IN THE TIME OF JESUS.
Historical Circumstances and Roman
Supremacy. | IV. BRIEF SUMMARY AND REVIEW OF THE
STORY OF JESUS' LIFE.
(See outline of Course on Subject.) |
| II. MESSIANIC EXPECTATION. | V. PRELIMINARY FACTS CONCERNING
THE FOUR GOSPELS. |
| III. RELATION OF JESUS TO EARLIER
PROPHETS. | 1. Three Synoptics and Fourth Gospel.
2. Parallelisms and Differences.
3. Texts, Language, Authorship, Dates, etc. |

THE SUBSTANCE OF THE TEACHINGS OF JESUS.

Examples of Each Type: Sermon, Parable, Discourse, and Warning.

Classification.	Sources.	Point of Emphasis.	Words and Phrases.	Mottoes.
Sermon.	Matt. 5, 6, 7. Luke 6.	Love, Kindness, Forgiveness, etc.	Sermon on Mount. Salt of the Earth.	Out of the abundance of the heart, the mouth speaketh. Blessed are the peacemakers, for they shall be called the sons of God.
Parable.	Luke 10: 15-31.	Brotherhood.	Good Samaritan.	Thou shalt love thy neighbor as thyself.
Parable.	Luke 15: 11-32	Repentance.	Prodigal Son.	This, my son, was dead and is alive again; was lost and is found.
Sermon.	Mark 9: 32-50.	Humility. Forgiveness.	A little child shall lead them.	He that is least among you all, the same is great.
Discourse.	Luke 21: 1-4.	Sacrifice.	Widow's Mite.	He that is faithful in a very little is faithful also in much.
Warning.	Matt. 12.	Co-operation.	Mercy and not sacrifice.	The tree is known by its fruit.
Warning.	Matt. 19: 16-24.	Wealth.	Treasure in Heaven.	Where your treasure is, there will your heart be also.
Discourse.	Matt. 26 and other Gospels.	Love.	True Vine.	A new commandment I give unto you, That you love one another.

APPENDIX

THE MEANING AND PURPOSE *of the* CHILDREN'S SUNDAY ASSEMBLY

This presentation offers a favorable opportunity to announce a change, long desired, in the name of our children's organization, for this change has relation to the aims of the course of instruction. The old name, Ethical Sunday School, does not properly differentiate the institution from the week-day school. In order that its distinctive character may be brought home to both pupils and parents, it has been decided to change the name to that of "The Children's Sunday Assembly."

A word or two may be added on this important matter. As the scholastic purpose of the day school is primarily that of making the child a participator in the civilization of the world and helping him to appropriate the past of humanity in so far as it helps an intelligent understanding of the world in which he is called upon to live; so the instructional purpose of the Sunday School should be that of making the child a participator in the religious history and achievements of the race, so that he may relate himself intelligently to the religious environment of to-day, see the religion in which he is being nurtured in its historic setting, and understand the grounds and the claims of the faith of his parents' choice.

As the Ethical Society is non-sectarian in its character, in the sense that it has no dogmatic creed—or at least a creed that contains only the one article—"I believe in the good life and its supreme and independent claim upon my allegiance"; so the Children's Assembly also is necessarily non-sectarian in its instruction and in its spirit

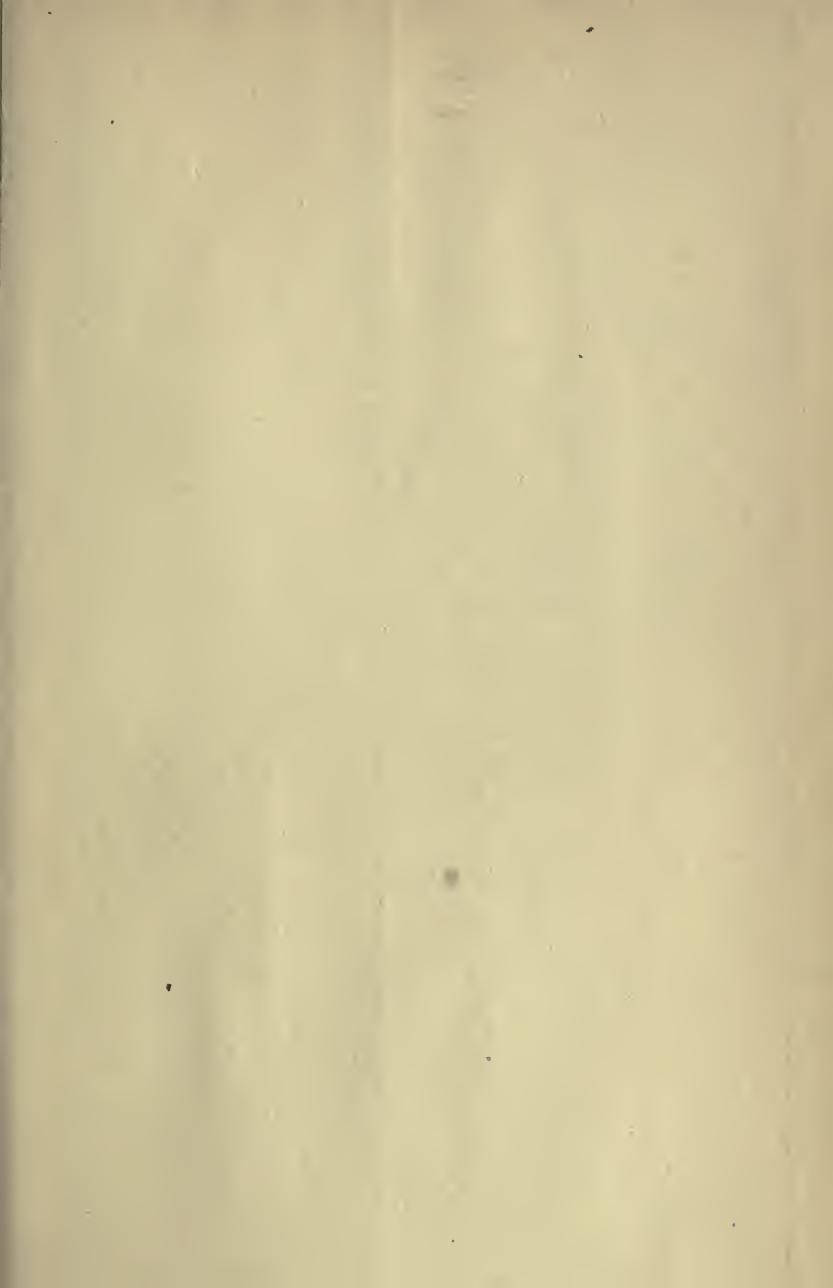
and purpose. The children are not committed to any dogmas or catechised in any creed. They are brought under the spell of the great exemplars of virtue of all times and climes, and of the great thoughts and ideals which have moved the world forward in the path of righteousness. It is hoped that their hearts may come to feel the beauty of holiness, and their imaginations be impressed by the great events, noble ideals and inspiring principles made flesh in the august personalities and the brave human battles for the right and the true. It is hoped that their moral intelligence may be developed and kept clear and pure; that the spirit of truth may possess them; that the will to do the right may be fortified by knowledge and reason, admiration and love.

If, therefore, this Children's Sunday Assembly fulfills its purpose, the young boys and girls who graduate from it ought to have been furnished with the materials which will enable them to mature, later on, a judgment of their own concerning the worth of the various types of religious life and character, and the forms of religious organization; and that when they come of age, they may either voluntarily and deliberately assume the obligation which affiliation with the Ethical Society carries with it, or else may find the satisfaction of their religious nature in other ways. The purpose of the Ethical Society will be served if it has deepened their sincerity, their reverence and earnestness, their brave and steadfast loyalty to their highest ideals, and their resolve to give effect to these ideals in their own lives and endeavors, so that they may contribute to the progress of humanity.

Austrian Ethical Society—Moral Instruction

The issues of the Society's *Mitteilungen* for December, 1911, and March, 1912, contain the abstract of a series of fourteen lectures on "The Moral Training of Children," by Herr Wilhelm Börner, the Secretary of the Austrian Ethical Society. In these lectures Herr Börner appears to have traversed the whole length, breadth, and depth of the subject with a quiet assurance betokening his mastery of this large and difficult subject. We congratulate him on his endeavor to emphasize in his country the need of a thorough system of moral instruction and education. His pamphlet, *Die Ethische Bewegung* (*The Ethical Movement*), published this year, shows that he has completely entered into the spirit of the message which our Movement has for this age.

Speaking of moral instruction, it is significant that the importance of this subject has impressed itself on the Ethical Movement everywhere. Professor Adler's book, *Moral Instruction of Children*, led the way, and provided the ethical courses for his now celebrated Ethical Culture School of New York. Mr. W. M. Salter has dealt with the subject in a number of lectures, which have been printed. Mr. Walter Sheldon published quite a number of substantial moral instruction manuals. And there is perhaps not one of the American ethical leaders who has not made his contribution in this direction. In Germany the interest in moral instruction is equally great, as is shown by Prof. Döring's large manual, Dr. Penzig's several volumes, and Dr. Fr. W. Foerster's (late Secretary of the International Union of Ethical Societies) *Jugendlehre*, of which portly volume some forty to fifty thousand copies have been sold. The output in England has been not less great, the books being too many to enumerate here. The International Union itself is responsible for the volume entitled *Moral Education in Eighteen Countries*.—*Gustav Spiller*.



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